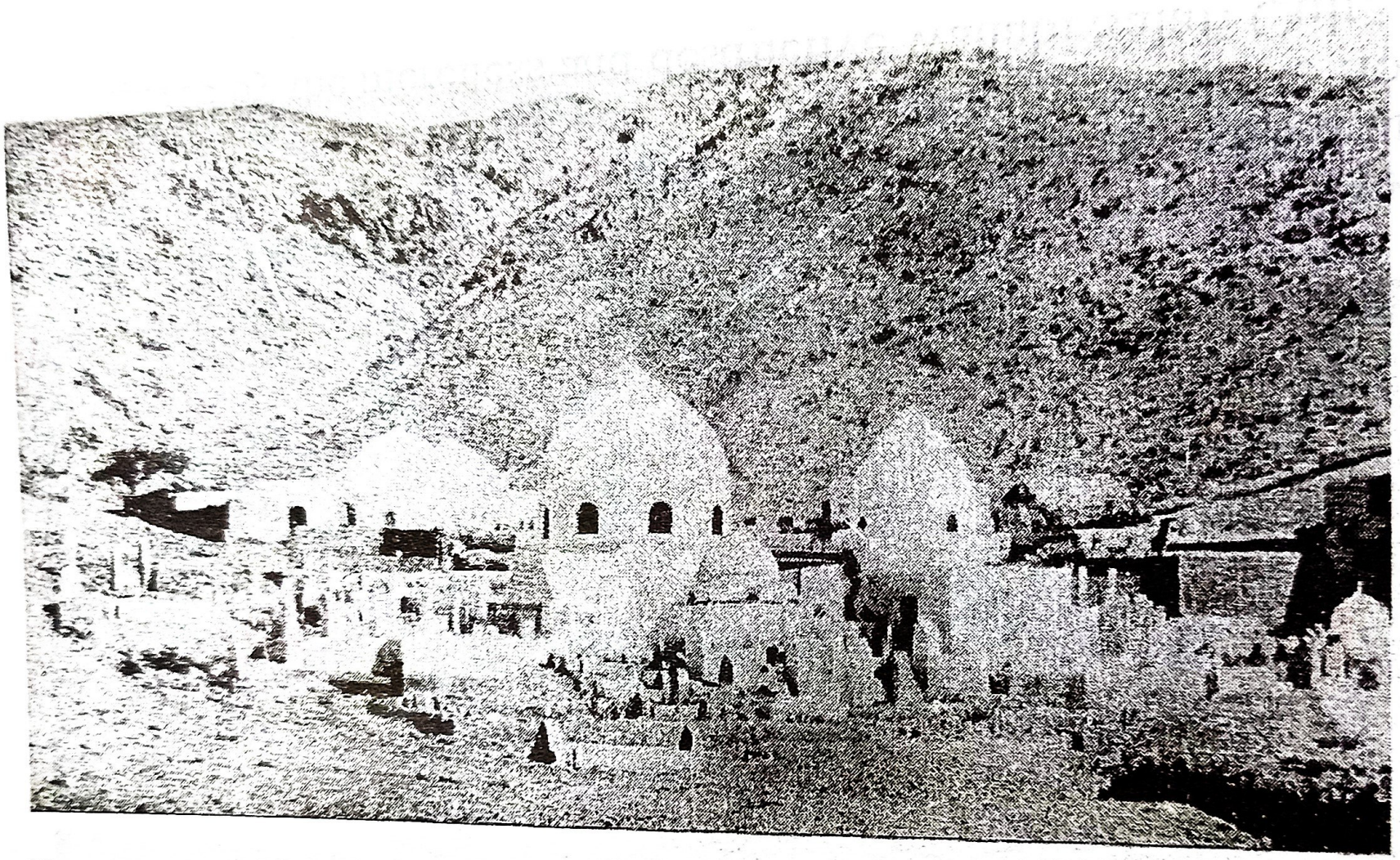
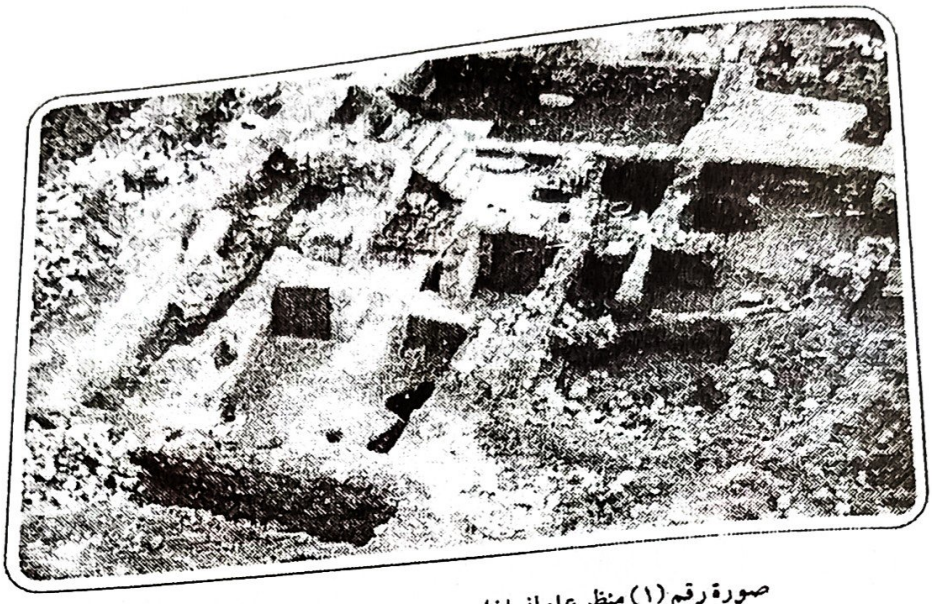
The sacred Musallah - Place of worship - of our Beloved Nabi in the Home of Sayyidah Khadija in Makka Mukarrama being demolished by the notorious Wahabi. Now stands a huge multi story commercial hotel on this sacred site to extort the Hujjaaj and Zaaireen who come to visit the Holy land. This evil regime has destroyed the heritage and history of Islam for the greed of worldly wealth to live a flamboyant un-Islamic life. What an audacity and shame!

Jannat al-Baqi - the sacred cemetery of Madina al-Munawwara where the Ahle-Bayt, illustrious Sahaba and great Imams of Deen lay resting in Paradise. This was not spared by the evil Wahabis and eventually razed mercilessly to the ground. It was in the early 70's that this notorious regime intended to demolish the Holy Rowdah of Sayyiduna Rasullah but the vociferous protest of the Muslim World stopped their evil intentions.

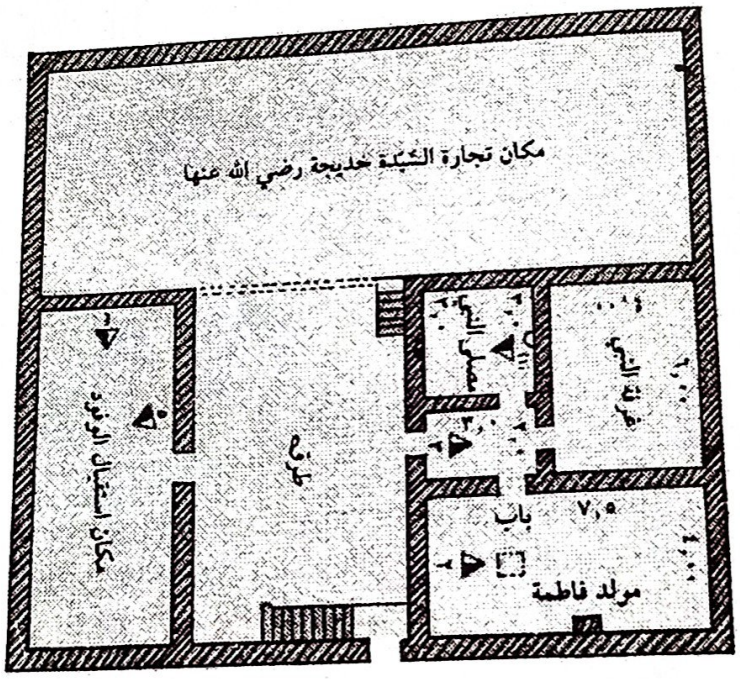


The Mazaar al-Sharif of the Mother of the Believers Sayyidah Khadija and other Sahaba at al-Mu'alla - Makka al-Mukarrama that was demolished by the Wahabis and today no Muslim is allowed to visit her sacred grave and make Faatiha. Their Mullahs andRulers Such is the terrible visit the Kuffaar of the West, Casinos, Nite-Clubs, Gambling Dens and a host other un-Islamic places. But the Ziyaarah of the Household and the Sahaba is certainly forbidden and Haraam. Such is beliefs of this corrupt Cult.

The spot and remains of the home of Sayyidah Halima Sa'diyya in the outskirts of Makka al-Mukarrama where she breast-fed and cared for the Beloved Habeeb. This historic home was also not spared by the merciless and destructive Wahabi Salafi Cult.



صورة رقم (١) منظر عام لفراغات بيت السيدة خديجة رضي الله عنها



رسم نظري تقريبي لبيت السيدة خديجة المشهور بمولد السيدة فاطمة (بمكة)

THE HOME OF SAYYIDAH KHADIJA IN MAKKA AL-MUKARRAMA BEING DEMOLISHED BY THE RUTHLESS WAHABI RULERS. IT WAS IN THIS SANCTIFIED HOME THAT SAYYIDAH FAATIMA AND HER SISTERS WERE BORN AND SAYYIDUNA RASULULLAH PRAYED.

Blessed grave of Sayyidah Aaminah - beloved mother of the Prophet of Allah - that was buldozered by the merciless Wahabi Devils as they have passed a Fatwa that the beloved Parents of the Nabi were ***Kaafirs*** and ***Mushriks***

THE SACRED GRAVES OF THE AHLE-BAYT THAT WAS BULDOZERED BY THE NOTORIOUS WAHABI REGIME

observations about the *Wahabi Najdi Jamā'at*: ***"The hands of the Najd and Najdis are red with the blood of Muslims. This is their only achievement. Now too, there are hostilities with the Yamenis, and a war is looming."*** [193]

[193] Ma qaalaaté Muhammad, Part 1, pg. 37

good talks, will be punctual for their *Salāt* and will be mindful of their fasting, yet they will have no relation with *Islām*. With this confusion in their minds the *Sahaba* asked the Prophet ﷺ to forecast a sign to recognise this particular Group of people. The Prophet ﷺ replied that their heads will be shaven clean or sitting in circles.

Let us all fervently pray to Almighty ***Allāh***, with the Grace and Blessings of the Holy Prophet ﷺ that ***Allāh*** grants protection to all true *Muslims* from this false and strayed Sect.

I invite you to be impartial and ask your self one question. Where is that group which the Holy Prophet ﷺ described so vividly in so many *Ahadith*? Is it so difficult to pinpoint them? Surely these prophetic statements are a pen-portrait of *Tablīghī Jamā'at*.

SUMMARY OF AHADITH

(1) Zul Khuwaysara - the man who showed so much disrespect to the Prophet ﷺ was from the tribe of Bani Tamim. The Prophet ﷺ foretold that the *Wahabi* group who will cause much *Fitna* will be the offsprings of the above *Munafiq*.

Alama Dahlān ﷺ, the celebrated Historian of our era writes: ***"Zul Khuwaira was of the Banu Tamim tribe and so was Ibné Abdul Wahab Najdi."*** [191] These *Ahadith* certainly do not fit the *Kharajees* because they were not the offsprings of Bani Tamim. Shah Abdul Haq, the great *Muhaddith* of Delhi writes: *"The Kharajees were not the descendants of Zul Khuwaisra."* [192]

Moulana Muhammad Ali Jauhar has made the following

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[191] Addarus Sunniah, pg. 51

[192] Ashatul Lamaat, Commentary on Mishkat, pg. 535

'Yes, these thoughts did pass my mind.' He then walked away into the *Musjid*. The Prophet ﷺ then enquired as to who will kill this person. Sayyiduna Abu Bakr ؓ volunteered to do so and entered the *Masjid* and saw the person he was to kill engrossed in performing his *Salāt* and he remembered a *Hadith* of the Holy Prophet ﷺ which prohibited one from killing a person who is performing his *Salāt* and returned to the Prophet ﷺ.

The Prophet ﷺ again enquired as to who will kill the youngster, this time Sayyiduna Umar ؓ volunteered to kill him and entered the *Musjid* and found the youngster performing his *Sajdah* and with the same thoughts as Sayyiduna Abu Bakr ؓ, Sayyiduna Umar ؓ returned to the Prophet ﷺ. For the third time the Prophet ﷺ again enquired who will kill the youngster, this time Sayyiduna Ali ؓ volunteered to do so, the Prophet ﷺ said: ***'You will surely kill him, if you find him.'***

When Sayyiduna Ali ؓ entered the *Musjid*, he was surprised to see that the youngster was no longer in the *Musjid* and he too like the others returned to the Prophet ﷺ. The Holy Prophet ؓ said: ***'If you had only killed him then all the Fitna in my Ummah till Day of Qiyamah would have been wiped out and no two persons in my Ummah would have fought between themselves.'"*** [190]

The Holy Prophet ﷺ informed the *Sahaba* (Companions) that among my *Ummah* will rise a Group of people who will recite the *Qur'an*, invite to

[190] Ibreez Shareef. Pg. 277, Author Allama Shah AbdulAziz Dab'baag ؓ.

that their heads would be shaven clean." [189]

From the above *Hadith* it will be noted that since they deviate from the truth it is impossible for them to return to the Right Path. This *Hadith* could be put to a simple test by yo*'Urself*, for the sake of confirmation of your doubts, if any, then confront a staunch follower of the *Tablīghī Jamā'at* and try and influence him a thousand times and try to rid him of his false belief and not to associate with those who degrade the Prophet ﷺ and to believe in the true status of the *Awliya Allah*. Surprisingly, you will note that your attempts and confrontation will fall on deaf ears and they will neither return to the truth nor will they try to reason and see the truth.

Muhaddith-e-Kabir Imam Abu Ya'la ﷺ narrates a *Hadith* from Sayyiduna Anas bin Malik ﷺ and the Author of *'Ibriz'* who states:

> "Sayyiduna Anas Bin Malik ﷺ narrates that in Medina, there lived a very 'pious' youngster. One day we made reference about this youngster to the Holy Prophet ﷺ. In spite of the Sahaba describing the youngster's features and character to the Prophet ﷺ, the Prophet ﷺ was unable to recognise the youngster made mention of. However, a few days later, whilst we were in the company of the Holy Prophet ﷺ, the young man passed that way. On seeing the young man, the Prophet ﷺ exclaimed: ***'I see the scabs of Shaitān imprinted on his face.'*** The youngster then approached the Prophet ﷺ and made salutation. The Holy Prophet ﷺ then said to him: ***'Is it not true that right now you are thinking that there is no one better than yo'Urself here.'*** The youngster then replied:

[189] Addarus Sunnia, pg. 49

target of their deception and fraud. Thus, many youth and unwary persons have unconsciously joined the *Tablīghī Jamā'at* due to their mis-leading tactics.

In the eighth *Hadith* it is stated that before Doomsday the *'Mullahs'* will multiply like the insects and the *Musjids* will be turned into a village pavilion or rural club. It is apparent from observation and experience that the *Tablīghī Jamā'at* is a living picture of this Prophecy. There are a great number of individuals who by merely reading a few pages of the *"Tablīghī Nisab"* [188] automatically become *Moulvies* and *Alims*. These so-called *'Mullahs'* show utter disrespect and disregard for the Great *Ulema* who have spent the best and greater part of their lives in attaining *Islāmic* Knowledge at reputed Colleges and Universities, here and abroad.

The state of *Musjids* has now become the center of various activities besides a place of Worship. These 'gypsies' (*Tablīghī Jamā'at* members) have transformed the *Musjid* into a hostel, with canteen and sleeping hall and engage in other worldly affairs. This disgraceful and tormenting attitude towards the *Musjid* is both shocking and disheartening.

NINTH HADITH

Sayed Allama Dahlan ﷺ quotes in his book *'Addarus Sunnia'* an authentic *Hadith* of the Holy Prophet ﷺ which states: ***"There will be a Group of people emerging from the East who will recite the Holy Qur'an but it will not go down their throat. They will leave the folds of Islām like an arrow leaves the bow never to return. A feature to recognise this Group is***

[188] Teachings of *Islām*

should make Jihad with them. [185]

EIGHTH HADITH

The following *Hadith* is reported by Sayyiduna Abu Naim ﷺ in his book entitled "*Huliya*".

> Sayyiduna Abu Umana Bahili ﷺ narrates that the Holy Prophet ﷺ said: ***"Before the Day of Qiyamah, they (Tablīghī Jamā'at) will spread and attack bitterly like the small and the large insects and whosoever witnesses this period must seek refuge in Allāh."*** [186]

> Sayyiduna Hassan Basri ﷺ narrated the following *Hadith:* ***"The Holy Prophet ﷺ said that there will come a time when people will speak of worldly affairs in the Masjid and when this period arrives, keep away from such people as Allāh has no relation with them."*** [187]

In the previous *Hadith* above it is stated about that Group consisting of youths of low mental capacity and understanding. If one desires to confirm this sign then one has to go to their *Ijtima* (as an observer) and one would find people of both these categories. You will also notice that a great number of ignorant people joining the *Tablīghī Jamā'at* with the idea in mind that they are doing a great service to *Islām*. You will also find a group of little children from schools, colleges, madressas and the general public who, without thinking or understanding, join the *Tablīghī Jamā'at* in the belief that they are rendering a religious service. These innocent, simple-minded individuals unwittingly become a

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[185] Bukhari Shareef pg. 1024
[186] Huliya
[187] Mishkaat

and *"The Mubarak Tareeqa of our Beloved Rasoolullah ﷺ,"* as claimed by them!

> Sayyiduna Abu Saeed Khudri ؓ and Sayyiduna Anas ؓ report that the Holy Prophet ﷺ stated: ***"My Ummat is destined to differ and be divided. So a group will arise whose talks will sound very good but their character will be misleading. They will read the Qur'an but it will not descend below their throats (just oral reading). They will leave Deen just as an arrow pierces and goes right through the prey. They will not return to Islām. They are the worst of creation because of their nature and constitution. They will call the people towards the Qur'an and Deen whilst in reality they will have nothing to do with Islām. Whoever will confront them, he will be the most beloved servant of Allah".*** The Sahaba enquired: ***"Ya Rasoolullah ﷺ, what is their sign?"*** He replied: ***"Sitting in a Halqa (circle)."*** [184]

SEVENTH HADITH

Sayyiduna Ali ؓ once narrated: ***"I swear by Allāh that to fall from the sky to the earth is very simple for me, but to utter one false word in reference to the Holy Prophet ﷺ is a very difficult and impossible task for me."***

Sayyiduna Ali ؓ then narrated as follows: ***"I heard the Holy Prophet ﷺ as saying that as the Day of Qiyamah approaches, there will appear a Group of Youths with a low mental capacity and understanding. Apparently they will talk of good but their Iman will not go beyond their throat and they will leave the true Deen like an arrow leaves the prey. Wherever you find them, you***

[184] Mishkat Shareef pg. 308

their legs and run. This is true in India, during Hindu *Muslim* Riots.

In the sixth *Hadith* it was mentioned that a peculiar sign of this Group will be the shaving of their head completely. This act is now reckoned to be its sign and emblem as such they advise their followers and *Mureeds* (Disciples) to also shave their heads and therefore you will notice that most of them are bald.

A STRANGE FACT

The Arabic word '*Thaleeq*' (Shaving) as used in the *Ahadith* must be taken into consideration. The common translation of the word '*Thaleeq*' is clean shaving of the entire head. The *Deoband* scholars in *"Misbahul Lughat"* - page 148, give it's meaning as: ***To turn around and sit in a circle***. This translation fits as a glove with the Movement of the *Tablīghī Jamā'at*, the one translation is regarding the moving around and the other indicating their sitting in circles in *Masjids* and doing *Kitāb*-reading as a splinter group, detached from the other *Musallies*. They cut across the *Imam* and display a defying attitude. They never read the *Qur'an*. They love the *Kitāb* written by Molwi Zakariya. They will never participate in *Khatamul Qur'an* organised in Mosques on certain nights or auspicious nights. If the *Imam* is delivering *Tafseerul Qur'an*, or *Darsé Hadith* or *Fiqah* lessons or even *Zikrullah*, these people never take part, as if they are the only super-*Muslims* and everybody else are third grade! These *Tablīghīs* are programmed internationally to behave in this manner. It is not peculiar to any country. This is their global strategy to de-stabilise the *Muslims*.

The anti-*Muslim* West has realised that they cannot break the *Muslims* from outside. They will have to use a group of hypocrites who will use Western financial resources, and creep in *Muslim* Society, systematically dismantling them and fragmenting them. Remember, all this is done in the Name of establishing the *Sunnah*

feel ashamed of one's own *Salāt* compared to theirs. It is obvious that these qualities are prevalent amongst the *Tablīghī Jamā'at*. For example, you will agree that there are thousands of individuals, nay, many millions of individuals that are performing *Salāt* for a period of over 40 to 50 years, and yet, they do not possess a sign on their forehead (sign of *Sajdah*) whereas very surprisingly, the devotees of the *Tablīghī Jamā'at* get the mark of *Sajdah* on their forehead within a few weeks! The reason for this is very clear, they deliberately press and rub their foreheads on the mussallah to obtain the much-coveted mark. This is to display to the *Muslims*, their so-called piousness. Another sign of this Group is that they will consider all other persons as being inferior to them and even those of high standing in society are looked down upon by them. The most glaring sign of recognizing these people is their constant attempts in degrading the Prophets, *Ambiya* and *Awliya*

These signs are prevalent amongst the *Tablīghī Jamā'at*. They look down upon all the *Sunni Muslims* who are, without any doubt, true and devout *Muslims*. They openly challenge the *Ulema* and *Imams*. They engage in discussions and arguments on matters, which they themselves do not understand, and yet they have the audacity to degrade the Status and the Glory of the Holy Prophet ﷺ.

In the fifth *Hadith* it is mentioned that another sign of this notorious Group is that they will shed the blood of fellow *Muslims* and will have no dispute whatsoever, with the idolators. This glaring sign is also present in the present *Tablīghī Jamā'at*. You have often witnessed or heard that in certain *Musjid* the *Tablīghī Jamā'at* had a dispute or in a certain *Musjid* the *Tablīghī Jamā'at* had come with sticks, chains, knives, etc. You have also noticed that when and wherever they fight it is always with the *Muslims* and not the *Kafirs* and *Mushriks* (Polytheists). You may have also noticed that when or wherever they confront the *Kafirs* or *Mushriks*, which is seldom or never, they tug their 'tails' between

spare the idolators. If I ever confronted these people I would slaughter them just as the people of 'Āad had been destroyed." [182]

SIXTH HADITH

Shareekh Ibn Shihab ﷺ also narrates a similar incident of a person who displayed disrespect towards the Holy Prophet ﷺ. He states: "The Prophet ﷺ said: ***'Nearing Qiyamah there will be a Group of people who will recite the Holy Qur'an but it will not go below their throat. They will leave the true Religion of Islām as fast as the arrow leaves the bow. They will be recognised by the shavings of their entire head and they will move in Groups and their last Group will emerge with Dajjal. When you meet them you will discover their nature and character the worst of its kind'."*** [183]

The afore-mentioned *Hadith* are the words of a Great and Noble Prophet of Allah ﷺ who is the possessor of Unseen Knowledge, who knows the signs and the secrets of the future.

All Praise is due to ***Allāh***, that we do not have to search far for that Group as the Prophet ﷺ had mentioned the different signs of this notorious Group that we are able to detect our enemies without difficulty.

Other signs mentioned in recognizing this particular Group is that they will be so punctual and devoted to their *Salāt* that one will

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[182] Mishkat Shareef pg. 535

[183] Mishkat, pg. 309 - Prints may vary and pages may be djfferent in other publications.

ﷺ and he pleaded with the Prophet ﷺ to permit him to slay Zul-Khawaisara. The Prophet ﷺ remarked: ***"Leave him as his slaying will serve no good purpose as he is not the only individual but there are a host of others like him and if you compare their prayers and fasting to that of yo'Urs, you yo'Urself will feel ashamed. These are the people who will recite the Qur'an but it will not go beyond their throats, with all these apparent virtues they will leave the fold of Deen just like the arrow leaves the bow."*** [181]

FIFTH HADITH

The previous *Hadith* has also been narrated as follows: ***"A person with eyes protruding, with a long beard and head clean-shaven came to the Prophet ﷺ and declared: 'O Muhammad ﷺ fear Allāh.'"***

The Prophet ﷺ replied: ***"If I disobey Allah ﷻ then, who else will obey Him? I am obedient to Allah ﷻ at all times and never disobedient. Allāh has sent me as Amin (Honest) for the entire world, but you don't accept me as an honest man?"***

A *Sahabi* (Companion) became infuriated and sought permission to remove him from the presence of the Prophet ﷺ. The Prophet ﷺ prevented the *Sahabi* from doing so. After the person had left, the Holy Prophet ﷺ said: ***"From his progeny will rise a Group who would recite the Holy Qur'an but it will not go below their throats. They will leave the Deen just as an arrow leaves the bow-string. They will kill the Muslims but***

[181] Miskhat Shareef pg. 535

Allama Dahlān ﷺ has quoted these *Ahadith* from the *Sihāh*: The Holy Prophet ﷺ said: ***"During the initial part of my Dawah in Mecca, I particularly invited the outside tribes who used to arrive during the Hajj season. From all these tribes the most hostile and ugly reaction was from the Banu Hanifa tribe."*** (The same tribe in which Ibné Abdul Wahab was born. He founded *Wahabism* which is being followed by the *Tablīghī Jamā'at*).[178]

He quotes a further *Hadith*: Sayyiduna Abu Bakr Siddiq ﷺ reports that the Prophet ﷺ said: ***"From the tribes that live in Wādi Hanifa, fitna shall emerge till the final era. That valley shall be notorious for its fitna because of the rise of false leaders."*** [179]

Sayyiduna Imrān ﷺ, the son of Sayyiduna Haseen ﷺ reports that the Prophet ﷺ disliked three tribes life long. (1) Banu Saqeef (2) Banu Hanifa (3) Banu Umayya [180]

FOURTH HADITH

It is reported in *Mishkat* from Sayyiduna Abu Said Khudri ﷺ who narrates that: ***"Once we were in the presence and company of the Holy Prophet ﷺ. He was distributing booties (Spoils of War) when a person named Zul-Khawaisara who was from the tribe of Bani Tamim addressed the Holy Prophet ﷺ, "Oh Muhammad, Be Just!"***

The Prophet ﷺ replied: ***"A Great pity that you have doubts, if I am unjust then who will be just you are a loser and a failure."***

Zul-Khawaisāra's attitude infuriated Sayyiduna Umar

[178] Addarus Sunniah, pg. 52
[179] Pg. 52
[180] Tirmizi Shareef

THIRD HADITH

> Allama Dahlan ﷺ narrates an authentic *Hadith* in his book *"Addarus Sunniah"*, which he has quoted from *Sihāh*. The Holy Prophet ﷺ is reported to have said: ***"There will rise a group of people in the East who will recite the Holy Qur'an, but alas, the Qur'an will not go beyond their throat. This group will keep rising till the Day of Judgement and they will eventually rise with Dajjal." "Their main symbol will be to sit in groups."*** *(Halqa)* [176]

It will be noted from the above *Hadith* that the center of *Kufr* and Shaitān is situated on the East of Medina. You will also note that Najd also lies on the East of Medina from where a group of so-called *Muslims* will recite the Holy *Qur'an* but it will not penetrate beyond their throat. They will invite the masses towards the Holy *Qur'an* and religion. Now, if you examine the situation carefully, one would observe without any fear of contradiction, that reference is made to no other Group besides the notorious *Tablīghī Jamā'at* whose one end is in Delhi and the other is implanted in *Najd* (Riyadh).

CONFIRMATION BY MOLWI MAS'UD ĀLAM NADWI

The above Nadwi writes in his well known book *"Muhammad Ibnê Abdul Wahab"* - on the side commentary: ***"The Southern part of Najd has the famous town of Riyadh, the Capital of his (Wahabi) headquarters in Dariya. Both these villages are in the valley called Wādi Hanifa (situated in Najd)."*** [177]

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[176] Bukhari Sharief, Vol. 3
[177] Pg. 16

deprived of the prayers of the Holy Prophet ﷺ and therefore has the seal of misery and misfortune and hoping for any good from there is going against the Will of ***Allāh***.

The Arabic word used in the above *Hadith* is *Qarnush Shaitān*, which normally means the *"horn of Shaitān"*. But the *'Misbahul Lughāt'*, a dictionary printed in *Deoband* has the following meaning: "One who follows the advice of Shaitān."[173] Thus we learn that a *Najdi/Wahabi* group will emerge, as pointed out by Rasoolullah ﷺ and this group will follow the advice of Shaitān[174] It will create havoc in the *Muslim* world. We are now witnessing the emergence of the *Wahabis* who, with the assistance of petro-dollars, are sweeping the *Muslim* world and are bribing them into accepting *Wahabism* as the official version of *Islām*. *Wahabism* is a disease but so many are misled into believing that it is curing the *Ummah* of *Shirk*, *Kufr* and *Bid'ah*. It is being portrayed as a revivalist movement. This is against the *Ahadith*. Looking at the geographical position of Najd, it lies to the east of Medina. The Prophet ﷺ pointed towards the east and said: ***"There, that is the direction from where Fitna will emerge."***

SECOND HADITH

'Abdullāh bin Umar ؓ narrates in *Muslim Shareef*:

"The Holy Prophet ﷺ once emerged from the room of his wife, Sayyidah Ayesha ؓ and pointing towards Najd exclaimed: 'This is the centre of Kufr from where the horn of Shaitān will rise.'" [175]

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[173] Misbahul Lughaat, pg. 663

[174] Shaitaan refuses to respect Prophets and Saints, remember his refusal to bow to Sayyiduna Adam ؑ as mentioned in the *Qur'an*.

[175] Muslim Shareef, Vol. 2, pg. 394

CHAPTER 8

TABLĪGHĪ JAMĀ'AT IN THE HADITH

The Holy Prophet ﷺ has prophesied that many individuals and religious sects will cause dissension and mischief till the Day of Judgement. He has made a particular reference to the *Wahabi* Movement.

Sayyiduna Abu Huzaifa ﷺ narrates a *Hadith* concerning the leaders of the mischief makers: ***"I swear by Allāh that the Holy Prophet ﷺ has not left out a single leader of Fitna from this day to the Day of Qiyamah. Their followers would number 300 or more and further gave their names and that of their tribe."*** [171]

FIRST HADITH

Imam Bukhari ﷺ quotes this *Hadith* from 'Abdullāh ibn Umar ﷺ that the Holy Prophet ﷺ once prayed for Syria (*Shām*) and Yemen. It is narrated that there were some people of Najd also present in the gathering and requested the Prophet ﷺ to make *Du'a* for Najd also. The Holy Prophet ﷺ continued saying: ***"O! Allāh, Shower Blessings on Shām and Yemen."*** The people of Najd again requested the Prophet ﷺ to offer prayers for Najd. The Prophet ﷺ said: ***"It is a place of tremor and Fitna (Mischief) and the horn of Shaitān will rise from there."*** [172]

It can be deduced from the above *Hadith* that Najd is neither blessed nor a good place but one of *Fitna* and Evil. Najd has been

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[171] Abu Dawood
[172] Bukhari Shareef

them as *Kāfirs* and *Mardoods*. (Infidels and rejected)." [168]

Referring to Meiwat, a place plagued and overtaken by the *Tablīghī Jamā'at,* Moulana Abdur Rahim Shah disclosed the following: *"Our people of Meiwat have converted non-Muslims to Islām but now, unfortunately, some of the Missionaries and Ulema of Meiwat are bent upon converting Muslims to Kāfirs and Murtads".* [169]

The compiler Molwi Noor Mohamed Chandini, writes in his commentary on the condition of *Tablīgh* in Meiwat: *"As soon as a man can afford to go to the Markaz and if he does not do so he is regarded as Murtad."* [170]

CONCLUSION

In conclusion, we desire to make it quite clear to our broad-minded and enlightened readers that the quotations revealing the religious misfortunes of the *Tablīghī Jamā'at* are not those of the *Ahle Sunnat Wa Jamā'at* but from the *Ulema* of *Deoband* and the followers of the *Tablīghī Jamā'at*. It should, therefore, be accepted without doubt that the accusations and allegations against them are true. The clear evidences and exposures of the *Tablīghī Jamā'at* by the *Ulema* and the so-called devoted servants of *Tablīghī Jamā'at* makes it impossible for a true *Muslim* to tolerate the actions of *Tablīghī Jamā'at* as a Movement worthy of recognition. Therefore, it is your religious duty, as brethren of the True Faith to stay away and remain aloof from the mischief of *Tablīghī Jamā'at* and strongly protect your *Imān* (faith) and beliefs.

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[168] Ibid, pg. 601

[169] Usulé Dawat Wa *Tablīgh*, pg. 61

[170] Ibid, pg. 60

> comprehend why corrupt beliefs are overlooked simply because they (the *Tablīghīs*) belong to a reformative organ. Is this in accordance with *Shariat*? Faith has been disregarded. You will agree that fulfillment and success depends on Faith and Action."[165]

We have been insisting for so long that *Tablīghī Jamā'at* is not a reforming movement, it is a new way of life, in conflict with *Islām*. This was ignored and deliberately misinterpreted only because it was issued by the *Muslims* adhering to the main stream, *Ahlé Sunnat Wa-Jamā'at*, to which belong all the *Sahaba* and *Awliya*. Truth can never be suppressed for too long. Now even Molwi Abdur Rahim Shah has also confessed that *Tablīghī Jamā'at* is no more a ***'reforming organ but it is fast degenerating to be a new Deen.'*** No wonder the *Tablīghī Jamā'at* regards their *Muslim* oppositions as *Kāfirs* and *Murtads*[166] because to believe *in Tablīghī Markaz* is their 6th pillar of *Islām*.

Moulana Abdur Rahim Shah further went on to say: "*I am baffled and I do not understand as to since when is the acceptance of the Tablīghī Jamā'at part of Faith (sixth pillar) and whosoever opposes it, is declared a Kāfir (infidel).*" [167]

In the co*'Urse* of his discussions Molwi Abdur Rahim Shah Deobandi explicitly stated that instead of propagating *Islām, the Kalima, Salāt*, etc. the *Tablīghī Jamā'at* is exerting its energy in calling others '*Kāfirs*', they take and consider all opposition to

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[165] Ibid. pg .64

[166] One who leaves *Islām* and returns to *Kufr*.

[167] Usulé Dawat Wa *Tablīgh*, pg. 61

After describing this disgusting behaviour of *Hazratji*, Moulana Abdur Rahim Shah questions: *"Now I ask you to note the display of artificial humility and simplicity on one side and then see this arrogance and pride on the other. Judge for yo'Urself the honesty in this 'piety and humility'."* [164]

Imagine! This is the character of the leader of this *Jamā'at* who regard themselves as the Angels of this World!

THE LAST ARROW FROM THE QUIVER

Despite them being aware of the many religious shortcomings and falsehood of the *Tablīghī Jamā'at*, they diplomatically present certain convincing excuses.

Humbly they say: *"We admit that the Tablīghī Jamā'at does have their weaknesses but they render some service to religion, you find shortcomings everywhere therefore, give them credit for their 'good work'."*

Moulana Abdur Rahim Shah presents a splendid reply to their decietful activities:

> "I would like to clarify certain misunderstandings amongst the people; that some work of '*Deen*' is being carried out, therefore some of the shortcomings should be disregarded. To err is human! Regarding this issue, if we ponder, that a person who neglects his *Salāt* has deficiency in his actions, but to degrade the *Ulema* and *Islāmic* Institutions, and to make most venerable acts as undesirable and non-*Sunnah* acts (*Bidah*) as *Sunnah*, is a deficiency in Faith. I find it difficult to

[164] Ibid. pg. 60

ANOTHER BLOW

In opposing *Tablīghī Jamā'at*, Molwi Abdur Rahim Shah and Ihtashāmul Ḥasan are not giving vent to their own personal feelings. Even Moulana Zakariyya has acknowledged that close followers and even the disciples/successors of Moulana Ashraf Ali Thanvi dislike *Tablīghī Jamā'at*. This goes to show that a large group of even the *Deobandis* has detected this glaring fact that *Tablīghī Jamā'at* is a liability and burden on *Islām* and *Muslims*.

Moulana Zakariyyah writes: *"Nevertheless I have also been hearing that some Khalifas (Successors) and close confidants of Moulana Thanvi also dislike the Jamā'at."* [162]

THE SATANIC LUST FOR POWER

When the members of *Tablīghī Jamā'at* go out on their hunting rounds they display an embarrassing degree of humility and simplicity. But alas, not many victims are aware of the hidden Shaitān behind that facial make up!

Molwi Abdur Rahim Shah has also exposed the evil deeds of the present head (*Hazratji*) of the *Markaz*. He writes that there used to be a *Madressah* named *Madressa Hafizul Islām* in Ferozpur (District Meiwat). *Hazratji* took control of the *Madressa* by force, resulting in a lengthy controversy and its subsequent closure. He goes on: *"The organising committee has laid a charge against the imposed control of Moulana Inamul Ḥasan (present Head of Tablīghī Jamā'at), and there is a strong tussle, rising controversies, and the Madressa is closed for more than a year."* [163]

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[162] Chashmaé Aaftaab, pg. 11

[163] Usoolé Dawatô *Tablīgh*, pg. 60

FROM START TO FINISH

After reading *the Deobandi/Tablīghī* literature in detail, one is amused to see them using dreams to justify their actions, and these dreams are supposed to have been seen by people of the *Jamā'at*, but it cannot be verified at all. Each time the Holy Prophet ﷺ is directly involved, in encouraging and showing happiness at the work done by the *Jamā'at*!

In fact *Tablīghī Jamā'at* was created by Moulana Ilyas after he is said to have had a dream in which, directions were given to him! I am surprised to see that *Tablīgh*, which is portrayed as the most important *Islāmic* activity, is being justified and 'proved' *via* a dream! No *Qur'anic* verse or a single *Hadith* was presented. To crown it all, those who have had these dreams are not known, and are floating in oblivion!

Nevertheless, Moulana Ihtashāmul Ḥasan has pointed out two important facts i.e.:

1) ***Tablīghī Jamā'at*, in its present form is an evil *Bid'ah*, because of its *Islāmic* Defects and inherent *fitna*.**
2) **The present *Tablīghī Jamā'at* is definitely not in accordance with *Qur'an* and *Hadith* or in agreement with the schools of thought of Shah Waliallah ﷺ, Sayyiduna Mujaddid Alf Thani ﷺ or other past luminaries of *Islām*.** [161]

[161] The latter is the reviver of *Islām* who served in India in the 10th Century

due to ill health and permanently settled in Kandhala and owing to this, is unable to participate in Tablīghī activities. But it was not so. ***The actual reason of his abstention from the Tablīghī Jamā'at was that in his opinion the present Tablīgh is not a religious act and, on the contrary, corrupts the religion."*** [158]

Elsewhere he writes: *"You regard this Tablīgh contrary to Qur'an and Hadith and a cause of destruction of the Ummah."*

He further comments: *"You have not clarified as exactly after how many years of Molwi Ilyas's death this Tablīgh degenerated from good to bad innovation and became a destructive factor for the Ummah. Was it so immediately?"* [159]

MOUNTAINS OF ACCUSATION

The question is not *"How long it took to degenerate from Bid'ahé Hasana to Bid'ahê Sayyia?"* (from good to evil *Bidah*). The real question is: ***"What was the status of Tablīghī Jamā'at in the life time of Moulana Ilyas? Was it a Bidah or Sunnah?"***

A passage of time does not change the status of an organisation, so why were simple *Muslims* misled into believing *Tablīgh* to be a *Sunnat*, whilst in reality it is a *Bidah*? He goes on: *"I am surprised to see that you sat and watched an organisation to which you had been attached for so many years deteriorate right before you and you could not even issue a single statement against it."* [160]

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[158] Chashmaé-Aaftaab, pg. 7
[159] Chashmae-Aaftaab, pg. 5
[160] Chashmaé Aaftaab, pg. 7

hearts and souls, we suddenly hear that the *Tablīghī Movement* is no more a *Sunnah* but a *Bid'ah* (innovation). Indeed, not a *Bid'ah-é-Ḥasana* (good innovation) but a *Bid'ah-e-Dalalah* (evil innovation) the perpetrator of which is destined for Hell according to *Hadith*.

NO PLACE TO HIDE

It should not be said that this is the personal opinion of Molwi Ihtashāmul Ḥasan. It should not be forgotten that Molwi Ihtashāmul Ḥasan is a foundation member who is obviously aware of internal secrets, thus his utterances can never be dubious and his allegiance to the organisation beyond doubt. It is quite possible that this confession could be made towards the end of his life when death was starring at him in the eye. It is remarkable that these accusations by this *Tablīghī Molwi* went unchanged and unanswered.

Some comments were made in a book called *"Chashmaé-Aftāb"*[156]: *"Moulana Ihtashāmul Ḥasan Kandhalwi is a foundation member of this movement. Recently, he made a severe attack on Tablīghī Jamā'at and has labeled it as a group that mislead people. It is surprising that being the initial member and advisor up to now, his views being implemented for so long, principles were formulated by him totally, what evil does he now see, that has generated his opposition?"* [157]

Readers should gauge the status, Molwi Ihtashāmul Ḥasan enjoys, in the eyes of the *Deobandi Ulema*. However, Molwi Mehmood Ḥasan Gangohi has also commented: *"I was under the impression that Molwi Ihtashāmul Ḥasan has left the Tablīghī Markaz in Delhi*

[156] Author - Molwi Qaamrudin Mazahiri
[157] Chashmaé-Aaftaab, pg. 3, printed in Kanpur

peak, now it is stated that the present *Tablīghī Movement* operation in virtually every town is in opposition to *Qur'an* and *Hadith*. We demand an explanation as to why, for so many years it was claimed that:

a) This is the Sunnah of Prophets.
b) This is the Sunnah of the Sahaba.
c) This is the highest form of Worship.
d) This is the most important task of Islām and so on.

Who is responsible for this global misleading? Under present circumstances it is incumbent upon them to recall the entire movement and reconsider the position anew before repentance can be implemented.
And the greatest crime happened to be that whilst Molwi Ilyas was alive, the status of this *Jamā'at* was confined to be a *Bid'ah-é-Ḥasana* (good innovation) and not a *Sunnah*! Why were the people misled that this is an example of the Prophets and *Sahaba*?

Let it be said, that the responsibility lies squarely on the shoulders of the leaders of this movement to name a few:

1) Molwi Ilyas
2) Molwi Muḥammad Yusuf
3) Molwi Ihtashamul Ḥasan
4) Molwi Manzoor Noomāni
5) Molwi Abdul Ḥasan Au Nadwi
6) Molwi Imrān
7) Molwi Raghib etc.

All of them were aware of the realities of this *Jamā'at*. But they played around with the *Imān* of simple gullible *Muslims* and ridiculed *Islām*. Now that misleading beliefs have reached the

Saudi Wahabi government was his personal achievement. In spite of this he has stripped the *Tablīghī Jamā'at* absolutely naked at the junction for all to openly see. The name of his *Kitāb* is *"Zindagi Ki Sirat-e-Mustãkeem."*

Under the heading *'Zaroori Intibah'* (important announcement) he writes:

> "The present form of *Tablīgh* taking place from *Markaz Nizamudeen* (Headquarters of *Tablīghī Jamā'at*), in my opinion and knowledge **is neither in accordance with the *Qur'an* or *Hadith*.** It is not in agreement with the teachings of Sayyiduna Mujaddid Alf-e-Thāni ﷺ and Sayyiduna Shah Wali-ul-lah Muhaddis Dehlawi ﷺ and the rightly-guided *Ulema*. Those *Ulema* who are actively engaged in *Tablīgh*, it is their first and foremost duty to conform it to the teachings of *Qur'an*, *Hadith* and the past leaders and *Ulema*. It is beyond my comprehension that a service, which in the lifetime of Moulana Ilyas was confined to *Bid'ah-ê-Ḥasana* (good innovation) in spite of the strict implementation of *Osool's* (principles), can now be regarded as the most important service to *Islām*, even if done absolutely haphazardly. Now in its degenerated state it cannot even be called a good innovation (*Bid'ah-ê-Ḥasana*). **I want to expose this and end my responsibilities**."

REACTION

Readers are invited to observe this about turn. When this evil has spread on a global scale and when this scandal has reached its

authentic *Islāmic* books that the Prophet ﷺ and the *Sahaba* also used to form *Jamā'ats* and do *Ghast* and *Tablīgh* of *Kalima* and *Namāz* amongst *Muslims*.

II. **QUESTION 2**: If this is proved to be *Sunnah* of the Prophet ﷺ and *Sahaba*, then why was this *Sunnah* ignored for 1400 years and do we classify all the past Spiritual Illuminaries as anti-*Sunnah*?

III. **QUESTION 3**: If this claim be true that this is the *Sunnah* practice, then surely Molwi Llyas is definetly not the founder. If it is the *Sunnah* of the Prophet ﷺ then they are the rightful founders of *Tablīgh* and not Molwi Ilyas as claimed. If Molwi Ilyas is the founder, then obviously this type of *Tablīgh* did not exist before him, and if so, it can be called a *Sunnah*. (It is *Bid'ah*!)

These questions posed by Shah Sahib are so important that it can never be ignored by the members of the *Tablīghī Jamā'at* and I think it is their religious duty to clarify the position before continuing with their *Tablīgh work* and deceiving the *Muslim* Community.

A SHOCKING CONFESSION

In the previous pages you have read the name of Molwi Ihtashmul Ḥasan, the most respected confidant, *Khalifa* and Brother-in-Law of Molwi Ilyas (founder of *Tablīghī Jamā'at*). From childhood to old age the major portion of his life was spent in leading and guiding *Tablīghī Jamā'at*. Establishing a relationship with the

books are read at educational gatherings and create a gross misunderstanding and confusion amongst the people who assume that the virtues of propagation thus mentioned in the *Ahadith* specifically refer to this movement. It is absolutely necessary that the writers should amply clarify the position that this is not so! This is a grave deception. If you regard this movement as virtuous and of a high status and a Sunnah of the Prophet ﷺ, then we challenge you to furnish your evidence from the Holy *Qur'an* and *Ahadith*. **If you are able to prove this as a *Sunnah* then explain the reason for the *Ummah* not implementing this *Sunnah* for the past 1400 years. Then do we classify the *Ulema*, *Awliya Allāh* and the *Muhaddiseen* as anti-*Sunnah*?!**

It is a strange contradiction that at times it is claimed as the *Sunnah* of Prophets and on the other hand it is claimed that Molwi Ilyas is the founder of this Movement." [155]

THE UNANSWERED QUESTIONS

Molwi Abdur Rahim Shah poses very basic questions that must be noted before proceeding any further. The *Tablīghī Jamā'at* in one breath contradicts itself. They claim it is a *Sunnah* of the Prophets and *Sahaba* and in the same breath, that the founder of this movement is Molwi Ilyas.

I. **QUESTION 1**: If in reality this is a *Sunnah* of the Prophet ﷺ as claimed, then it must be proven by

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[155] Usoolé Dawató *Tablīgh*, pg. 50

> a person becomes near to the *Tablīghī Jamā'at* the further he gets from the *Ulema* and *Muslim* masses. And those who have given a few Chillahs. then their status is beyond question! It is a foregone conclusion that the *Ulema* are nothing in his eyes." [154]

This is the Satanic arrogance that has destroyed thousands of years of worship. I don't think that the creation of such a mentality is a service to *Islām*. What's the use of that *Tablīghh* which takes the good man by his hand and seats him next to Shaitaan (Devil). Hijacking the masses from the *Ulema* and enslaving them is another form of ego-worship. Those who call this *Tablīgh* are trying to fool the entire world. We cannot imagine another religious tragedy than driving a wedge between the masses and the *Ulema*. Indeed this is the service of the *Tablīghī Jamā'at*.

STATUS OF THE *TABLĪGHĪ JAMĀ'AT* ACCORDING TO THE QURAN

Molwi Abdur Rahim Shah has elaborated in great detail the status of the *Tablīghī Jamā'at* in accordance to *Shari'ah*. He states: *"The Tablīghī Jamā'at in their lj'tima claim that their present movement is in accordance with the Sunnah of the Prophet ﷺ and Sahaba (Companions) of the Prophet ﷺ."* Ponder and ponder again if this is justified claim?

In the books of *Ahadith* the merits of propagation is clearly mentioned. The merits thus mentioned, are they in respect of this movement? Let us examine the words of Abdur Rahim Shah:

> "I must state that many unseasoned individuals have written several books on the virtues of *Tablīgh*. These

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[154] Usoolé Dawato *Tablīgh*. Pg.50

unity of the *Ummah*. Describing this, Shah Sahib cites a few incidents, which is worth reading.

> "Due mainly and fore mostly to the *Tablīghī Jamā'at*, dissension, friction, hatred and disunity has spread to several places, especially in Meiwat. Despite the great emphasis laid on the respect for the *Ulema*, they insist on disrespecting them. Undoubtedly, they have been reduced to being a separate cult. You may read in the press that an *'Ālim* was severely assaulted with a stick in Ferozpur, similarly Moulana Abdul Manan, the son of the Sheikh of Meiwat, Moulana Abdus Subhān, was also attacked for his anti-*Tablīghī* Beliefs. There were several horrible and unsightly incidents because the common masses are ignorant of the real fact and many of the true missionaries of *Islām* are hushed and brushed aside, lest they be successful in propagating the true message of *Islām*." [153]

He further describes:

> "Whoever opposes the baseless lectures of these *Jahils* (ignorant people) he is described in the *Markaz* (Headquarters, based in Delhi) as anti-*Tablīghī* and they adopt towards them, attitudes as adopted towards the *Sunni Muslims*. Nobody bothers to ask them what the reason for their opposition is, they blindly begin to cause harm. After investigation it will become obvious that there is a personal vendetta. Imagine a movement that was launched to create harmony amongst the masses and the *Ulema*, is now fast becoming the cause of *Muslim* division! It is quite surprising that the more

[153] Usoolé Dawato *Tablīgh*, pg. 56

arrogant mentality: *"I sincerely value the efforts of those Muslims who leave their homes purely for learning Deen and endeavour to become practical Muslims, but if they return with an attitude that Ulema, Islāmic Institutions, Sufi Seminaries and other places of Islāmic activity are inferior to what they are doing, then in my opinion this nocturnal worshipper is the greater criminal in comparison to the one who may not be a practicing Muslim, but respects others and is ashamed and aware of his own sins. The harm of the latter is confined whilst the harm caused by the former is contagious, and is capable of destroying our entire Ummah."* [152]

What words of wisdom Shah Sahib have uttered! If one ponders on his statement then surely one is bound to seek ***Allāh's*** protection from the deadly pangs of the *Tablīghī Jamā'at*, and indeed will wish the same for the *Ummah*. Closely observe the behaviour of this *Jamā'at* and you will realise that behind the screen of *Salāt*, they are looting the *Iman* (faith) of *Muslims*.

We do concede that there may be an addition to the number of worshippers in the Mosque, which is outwardly attributed to this group, but have you ever stopped to consider the belief and *Imān* of how many that is slaughtered outside the Mosque? Statistics are not yet available!! Until a person's life is devoid of *Salāt*, he poses a threat to nobody but himself. But immediately on return from the *Tablīghī Jamā'at* camp, two prostrations, and he becomes a danger to the safety of the *Islāmic* society. Is this not true?

MORE SIGNS OF WOUNDS

The arrogant attitude of this *Jamā'at* is shattering the much-needed

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[152] Usoolé Dawató *Tablīgh*, pg. 54

totally ignorant of driving. Only he who has no feeling for *Islām* can ridicule it in this way. Just to swell the number of party members and increase the group is like sending inexperienced unarmed soldiers to war!

Possibly some may say that the *Tablīghī Jamā'at* can be admired, since they allow even the ignorant to take part in their activities. Don't be misled. In fact the Holy Prophet ﷺ has interpreted this exercise as a sign of *Qiyamah*. He says: ***"When the work of religion is undertaken by unqualified and irresponsible persons, then await the Day of Judgment."*** In another *Hadith* it is mentioned that the loss of knowledge and disregard for religion is a condition before *Qiyamah*. Rasoolullah ﷺ says: ***"When there remains no bearers of knowledge, men will take Jahils (ignorant persons) as their leaders. Religious inquiries (fatwas) will be made and the answers will be furnished without any knowledge. The result is that they themselves are lost and will mislead and misinform others too."***

The *Tablīghī Jamā'at* is ambitious to gain leadership amongst the groups of *Jahils* (ignorant). It is not surprising then, that the Prophecy of our Beloved Prophet ﷺ has been confirmed by their advent. **The *Tablīghī Jamā'at* is one of the early signs of the approaching Day of *Qiyamah*.**

THE IRRITATING ARROGANCE OF *TABLĪGHĪ* WORSHIPPERS

Molwi Abdur Rahim Shah has strongly attacked the proud and arrogant members of *Tablīghī Jamā'at* who have an opinion about themselves and their *Salāt*, whilst under-estimating simple *Muslims*. Nobody denies the greatness of *Salāt*, but at the same time no worshipper is allowed to become influenced by a sort of satanic arrogance or be conceited. He specifically points out this

> of the *Tablīghī Jamā'at* is being done with regret. Indeed it is my religious duty. If these amateur leaders (the ignorant lecturers of *Tablīghī Jamā'at*) started open lecturing and assumed the duties of *Ulema*, to which they have no religious right, and if they exaggerate the merits of *Tablīgh* reducing the greatness of other *Islāmic* faculties, and in spite of reminders by other leaders, they do not desist, then it will be our *Islāmic* duty to expose this entire movement, regardless whether anyone accepts it or not." [150]

He further states in another portion of his lecture:

> "It is noteworthy to ponder, that even a compounder at a chemist requires certain qualifications in order to discharge his duties. The *Tablīghī Jamā'at* has taken religion so lightly and easy that any individual without the required and necessary qualification delivers lectures when he so desires. How true the following proverb proves: *'A half baked healer is a danger to life and a half baked Mullah is a danger to one's Imān'*." [151]

No doubt, the biggest gateway for dissension (*fitna*) amongst *Muslims* has been opened by the *Tablīghī Jamā'at* who assures this to be a reward able act (*Thawāb*). Outwardly it seems to be a very good statement that everyone should be involved in *Tablīgh*, but one should pause and reconsider the consequences, obviously this exercise is just as dangerous as placing on the driving seat a man

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[150] Usoolé Dawató *Tablīgh*, pg. 52

[151] Usoolé Dawatô *Tablīgh*, pg. 54

aside every other servant of *Islām* and constructs his own isolated environment.

Allow me to say that to mentally detach *Muslims* from each other and make them an exclusive slave of a particular sect is no service to *Islām*. On the contrary, it is a gigantic dis-service and is bound to spread mutual hatred.

BIASED MENTALITY

Pointing out these biased tendencies of the *Tablīghī Jamā'at*, Molwi Abdur Rahim Shah states: *"Wherever the Tablīghī Jamā'at are in control, invariably teachers and Imams of Masjids are labelled as opposition and dismissed, regardless of the long services and proven ability. I can quote specific examples, but that is not my aim. My aim is to highlight the faulty mentality which is gaining foothold and I wish to save the Ummah from this calamity."* [149]

A point worthy of noting is that, if the *Tablīghī Jamā'at* treat people of their own beliefs in this manner whereby they cannot even tolerate in their midst non-*Tablīghī* teachers and *Imams*, can you imagine the ill feelings that they are harbouring against *Muslims* in general and *Sunni Muslims* in particular?

DESTRUCTION OF *ISLĀM* BY IGNORANT LEADERS

Views expressed below are obviously that of a person who is sincerely concerned. Every word reminds the reader of an approaching storm. He says:

"I swear by ***Allāh*** that this description and exposition

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[149] Usoolé Dawato *Tablīgh*, pg. 48

PIN-POINTING THE INSTIGATORS

For six consecutive years Molwi Abdur Rahim Shah drew the attention of Molwi Muḥammad Yusuf to the incalculable harm done by *Tablīghī Jamā'at*. Molwi Muḥammad Yusuf criminally ignored these warnings, which led to Molwi Abdur Rahim Shah resigning from the *Jamā'at*. He has now resorted to Divine guidance, as he himself claims. The Divine guidance received categorically points out that *Tablīghī Jamā'at* is a danger to *Islām*, and *Muslims* must be made aware of this. *"So inexperienced members of Tablīghī Jamā'at are causing internal dissentions and friction and the matter has reached so far that in the Tablīghī Ijtimah they display support, zeal and diligence whilst they oppose other Islāmic gatherings. The Amirs of virtually every district complain that members of the Tablīghī Jamā'at refuse to attend lectures of even the biggest 'Ālims, on the contrary, they belittle the Ulema and ridicule them."*[148]

This report of Molwi Abdur Rahim Shah is not to be taken lightly. He has placed his fingers on the pulse of *Fitna* and has diagnosed a killer disease. All those people who were even remotely connected to *Tablīghī Jamā'at* will confirm each and every word stated. This deadly disease emanating out of the *Tablīghī Jamā'at* environment is so fatal, that if not checked and remedied in time, will ultimately lead to the destruction of the *Ummah*. This is a fact that after having links with *Tablīghī Jamā'at* a man becomes so biased and confined in thoughts that he refuses to recognise the religious services of other *Ulema* and individuals attached to other organization. He remains aloof from all other groups and kicks

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[148] Usoolé Dawatô *Tablīgh*, pg. 44

He has committed an act, which smacks of hypocrisy. I have the right to insist that this is a peculiar specialty of the *Ulema* of *Deoband* and their group which is not found in any other sect. They are such professionals in defending and opposing one and the same principle simultaneously; that the layman is helpless to diagnose exactly what they stand for.

A MENTAL TURMOIL: THE INITIATER OF TREASON

Molwi Abdur Rahim Shah has confessed that he himself drew the attention of Molwi Yusuf Kandehlwi (son of Molwi Ilyas, founder of the *Tablīghī Jamā'at*) to the internal corruption of the *Jamā'at*. Each time his reminders were ignored.

We quote: *"For approximately 5 to 6 years, I have been continuously drawing the attention of Moulana Yusuf to the glaring weaknesses of the Tablīghī Jamā'at. I also stated to him that if he did not pay attention to these problems, the Ulema would not remain silent for long. They will be forced by circumstances to react and the end result can never be predicted."* [146]

A frustrated man goes on to state his subsequent actions: ***"Finally, when I did not see a desirable result, I resorted to a lot of Istikāra and Du'as. Alhamdulillah, when I was thoroughly convinced of the dangers of Tablīghī Jamā'at and the harm inflicted on the Ummah, I openly began to rectify their mistakes in my lectures in the presence of the Tablīghī Jamā'at."*** [147]

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[146] Usoolé Dawató *Tablīgh*, pg. 46

[147] Usoolé Dawatô *Tablīgh*, pg. 46

'Ulum *Deoband.*

5) *Moulana Abdul Kalam Sahib Muballig of Darul* 'Ulum *Deoband.*

6) *Moulana* Muḥammad *Yacoob Sahib Mazahire* 'Ulum *Saharanpur.*

Beside these Ulema, the stage was packed with local and surrounding Ulema, and students of Deoband. The general feeling was as if Moulana (Shah Abdul Rahim) was the voice of all those present." [145]

A DISGUSTING DISPLAY OF HYPOCRICY

Readers are invited to observe the following hypocritical role played by Molwi Irshād Ahmad Sahib, the very spokesman and representative of *Darul* 'Ulum *Deoband*, who had advocated to defend the *Tahleeghi Jamā'at* in an open debate (with the *Sunni Muslims*) which took place in Baraar, situated in the district of Muneer. He had suffered such a humiliating defeat in this debate that I doubt he will ever forget it in his entire life. In spite of repeated request from the *Sunni* speaker to repent, he remained adamant and thousands of witnesses were convinced that he will not return to the truth. And indeed he did not!

This happened in the debate that took place in Muneer. Now observe the behaviour of the very Molwi Irshād Ahmad in another function that took place in Muzaffar-Nagar. Here, he openly opposed the *Tablīghī Jamā'at*, which he had so vehemently supported previously. He did not shudder to arm himself and attack the very *Jamā'at*, which he had defended.

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[145] Usoolé Dawatô *Tablīgh*, pg. 54

School of Thought. Molwi Noor Muḥammad Chandini goes on to say: *"I saw that Moulana had made a great impression on the audience. Subsequent speakers also elaborated and supported the views of Moulana Shah Abdul Rahim. The audience was so impressed that no one walked out."*

"The following Ulema delivered their lectures after Shah Abdul Rahim:

a) *Moulana Fakrul Ḥasan of Darul* 'Ulum *Deoband.*
b) *Moulana Abdul Ahad Sahib of Darul* 'Ulum *Deoband.*
c) *Moulana Irshād Ahmad of Darul* 'Ulum *Deoband.*
d) *Moulana Anwar Shah Kashmeeri of Darul* 'Ulum *Deoband.*

Besides these Ulema, there were also others, including a large group of students of Darul 'Ulum *Deoband and an audience running into thousands."* [144]

At another spot Molwi Noor Muḥammad has described the participants of the function. He writes:

"The following Ulema were present during lectures:

1) *Moulana Abdul Ahad Sahib Mohaddis Darul* 'Ulum *Deoband.*
2) *Moulana Fakhrul Ḥasan Sahib of Darul* 'Ulum *Deoband.*
3) *Moulana Irshad Ahmad Sahib Muballig of Darul* 'Ulum *Deoband.*
4) *Moulana Anwar Shah Kashmeeri Sahib of Darul*

[144] Usoolé Dawatô *Tablīgh*, pg. 5

> "This book has been in circulation for quite some months now and in fact the newspaper 'Aljamia', Delhi, has printed quite a few articles on it. In spite of this there has been a mysterious non-response or reply, even clarification or refutation from the *Tablīghī Jamā'at*. This quietness can plunge a large section into mental turmoil." [142]

Do not forget that this statement is made by ardent supporters of the movement. During the co'*Urs*e of his lecture, Moulana Abdur Rahim Shah emphasised that the *Ulema* are the guardians and expounders of the *Qur'an*. *"How idiotic are those who under-estimate the Ulema and be-little Islām."* He further threw ample light on the misleading effect being created by these dangerous and artificial exponents of *Islām*.

> "The district of Meiwat has been made the unfortunate victim of this Cult. **It is disturbing to see that the ignorant members of the *Jamā'at* who are not qualified to do *Tablīgh* work are usurping the specialised field of the *Ulema*. These self-appointed propagators of *Islām* are not ignorant of the basic tenets of *Islām* but they themselves are a low, dubious and doubtful characters, and are frowned upon by society."** [143]

Remember that Molwi Abdur Rahim Shah of *Deoband* was not the only *'Ālim* to criticise the ulterior motives of the *Jamā'at*. His views were shared by the other leading *Ulema* of the *Deobandi*

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[142] Mahnama Darul 'Ulum Deoband, pg. 4

[143] Usoolé Dawat wa *Tablīgh*, pg. 40

notable *Ulema* of the *Deobandi* School of Thought attended the conference, delivered lectures and read papers. **Almost every speaker openly criticised *Tablīghī Jamā'at.*** Molwi Abdur Rahim Shah, a graduate of *Deoband* delivered such a dynamic and comprehensive lecture that it has been fully accepted in the *Deobandi* circle. In fact, it has been printed in a book form by 'Aljamia Press, Delhi' under the title *"Usoolé Dawatô Tablīgh"*. The compiler of this book is Molwi Noor Mohamed Chandini (A *Molwi* of *Deoband*) and is the trusted companion of Molwi Abdus Subhān Mewati who was the leader of *Tablīghī Jamā'at* in Meiwat.

A monthly magazine *"Darul* 'Ulum*"* is issued from *Darul* 'Ulum *Deoband.* They have a section under the heading *"Review on Books"*. In September 1968 in a page of *"Darul* 'Ulum*"* he writes:

> "We have received a book called *'Usoole Dawatô Tablīgh'* for our comments. The author of the book is Molwi Abdur Rahim Shah Sahib of Delhi. A large selection of this book is devoted to the argument that the *Ulema* retain the right of guidance and leadership of the *Ummah* by virtue of the fact that they are thoroughly informed of the teachings of *Qur'an* and *Sunnah.* After this, the internal practical patterns of *Tablīghī Jamā'at* have been brought to the notice of the masses. We have withheld our comments and views on this book because we wish to draw the attention of responsible leaders of *Tablīghī Jamā'at* to the contents of this book and have asked them to either accept all the accusations or to refute them."

He goes on to say:

CHAPTER 7

TABLĪGHĪ JAMĀ'AT AS SEEN IN THEIR OWN CAMP BY THEIR OWN PEOPLE

There may be somebody who will dismiss all our expositions as biased or one-sided in an effort to mislead the masses and hide the truth. To combat that, I have included in this book the views of their very own *Molwis* (living in one house under one roof). This is a fact that no one can be more fully informed of the realities of an individual or group than those who are within. Outsiders may not be fully aware of the realities because of the false garb of piety that is flung over, hiding the true character which cannot be seen from the outside but only from inside where every avenue of life is transparent. That is why to know the realities and truth about anybody; domestic views are most reliable and trustworthy. Here there is no question of biased views or party politics or even religious intolerance. Whatever is stated here is absolutely factual and a clear revelation of truth. It is a well-guarded secret that has suddenly been revealed and has surfaced by accident.

SENSATIONAL REVELATIONS

Whatever is revealed by the *Tablīghī Jamā'at* members about the devious pattern that is applied and also the attack on *Tablīghī Jamā'at* by the *Ulema* of *Deoband* reveal, is, in reality, a punishment inflicted by nature and it had to come sooner or later. It is food for thought for those who had gone overboard, at the artificial piety displayed and had refused to listen to any reason.

HOW IT ALL BEGAN

On the 26th February 1968 a conference was held in *Madressa Husseinyah* in the city of Muzaffar Nagar, (U.P.) India. Many

this *Jamā'at*, and when they returned after a few "*Chillas*"[141] they disrupted the *Islāmic* Unity of that locality and divided people into groups and sections (with one fighting with the other especially in Mosques, even homes).

[The reader might be aware that wherever the *Tablīghī Jamā'at* went they fulfilled the policy of divide and rule. They have closed mosques to *Sunni Muslims*, boycotted religious functions organised by *Muslims*, opened their own corrupt *Madressas* with their own brand of *Molwis*. *Qur'an* and *Hadith* bear little importance to them, the *Kitab* and their own vatican with *Wahabis* as "*Moulana*" are now passing judgment on *Islāmic* matters].

If the aim of the *Tablīghī Jamā'at* is *Kalima* and *Namāz* only as claimed by them, then why is it that when a man joins them his *Aqeeda* (beliefs) becomes corrupt. Surely the *Kalima* and *Namāz* should not disunite *Muslims*. One has to agree that behind the excuse and screen of *Kalima* and *Namāz* the *Tablīghī Jamā'at* is expounding corrupt beliefs and teaches its followers to keep away from *Muslims* and move in their own circles. This is its real "service".

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[141] Spending 40 days or months with the *Tablīghī Jamā'at* and touring distant places.

> because it failed to get the correct environment. An aged person from Meiwat described it very aptly. Qari Dawood asked a Meiwaati what was going on in his locality. The old man replied: *'I do not know much, I do know that what could be achieved previously even after great effort, is now easily achieved and automatically done, and what could not be curbed previously even after use of violence and force is now stopping without effort.'"* [140]

He writes further:

> "As far as Moulana Ilyas is concerned the biggest reason for this dramatic change and improvement seen in the people of Meiwaat was their leaving their homes and going to the religious institutions of Uttar Pradesh (U.P.) eg. Deoband, Saharanpur, Jalalabad, Thana Bhawan, etc."

Bear in mind that I am quoting all these extracts to show you that the entire *Tablīghī Movement* and their operation is designed in such a way that **once a man enters its fold he "automatically" changes his beliefs**. (And needless to say, adopts the corrupt beliefs of the *Wahabis* and *Najdis* and presently the rotten *Saudis*).

Meiwaat is not the only example, no, whenever a good *Muslim* innocently joins this *Jamā'at*, although he had been a humble *Sunni Muslim*, following the correct *Islāmic* beliefs, after some time he becomes an absolutely corrupted man, with rotten beliefs, thanks to the *Tablīghī Jamā'at*.

I am aware of countless districts where a few inhabitants joined

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[140] Deeni Dawat pg. 90

battalion of Jāhils but innocent Muslims were gathered under the pretext of Kalima and Namāz and gradually transformed into a new cult. These ignorant people, after reaching the mysterious surroundings of Jamā'at failed to free themselves from evils that surrounded them for so long. On the contrary, they broke their links with the original peaceful Islām handed down for generations."

Bear in mind that all these accusations are not baseless. Whatever is stated is the actual achievement of this *Fitnah* group. If you doubt this, read the following passages. Meiwaat, which is the conquered land of the *Tablīghīs* and writing about it before the arrival of the *Tablīghī Jamā'at* there, Moulana Abul Ḥasan Ali Nadwi writes: *"These people go to the Bahrāich to visit the Mazār of Sayyid Mas'ūd Saālār Ghazi and regard the oath that is taken under the flag of (Hazrat Masood Gazi) as strongly binding. They also go to the other blessed tombs of India."* [139]

But after the establishment of the *Tablīghī Jamā'at* these people no more visit these tombs. There are no traces of love for *Awliya **Allāh*** left in their hearts. The link between them and the beloveds of ***Allāh*** who had introduced them to *Islām* is broken. Thanks to the *Tablīghī Jamā'at* and their concocted version of *Shaytanic Tauheed*. Now these people visit Deoband, Jalalabad, Saharanpur, Thāna Bhawan, Gangoh and the *Tablīghī Markaz* in Delhi.

Moulana Abul Ḥasan Ali Nadwi writes about the methods used to change these people:

"*Bid'ahs*, Traditions, and Vice could not flourish

[139] Deeni Dawat pg. 72

Now read an extract from the letter which Dr. Zākir Husein had written to a female acquaintance from Calcutta and later printed in the English Newspaper *"Indian Express": "India needs a unique place of worship where people of different religions can go and worship their Lord. Different religions are different roads leading to one gigantic truth. We will be accomplishing a great task if we find a road which will end this confined thinking that there is only one road."* [138]

Note the mentality of this personality who has been in the company of Molvi Ilyas for a long time and has been trained and influenced by him. Leave alone religious life, he even denies that *Islām* is the final way of Life, leading to success and salvation. Where will you now place *Tablīghī Jamā'at* in the warehouse of corrupt movements?

THE REAL KAAR GUZAARI (ACTIVITIES)

If I accuse the *Tablīghī Jamā'at* of achieving nothing in the field of *Da'wah* work and real progressive service to *Islām* you may interject and say that: *"What about all these Ijtemas, Jors, Gasht, gatherings, spending of millions and all these Deenê activities? So many have been brought back to the doors of Masājids? Have not all these influenced and affected Muslims internationally?"* My reply is: ***"Certainly, that brand of Tablīghī Jamā'at Service which is riddled with conspiracies, plots against Islām, creating disunity and dissention, splitting the Ummah, Fitnah and Fasād, and dividing the Ummah under the pretext of Tauheed and Sunnah is fully recognised by us. How can we deny those events that happened in front of the eyes of Muslims in every country where the Tablīghī Jamā'at has been? The truth is that a large***

[138] Indian Express, 8th October 1968. Something like Akbar's Deenê Ilahi?

necessarily confined to this one isolated *Tablīghī* individual but is characteristic of virtually every *Tablīghī Namāzi*. If you have any reservations or doubt study their environment from close range and verify it for yo*'Ur*self. Judge for yo*'Ur*self, what did this harmful *Namāzi* benefit from this type of *Namāz*? In fact he was better off when he was a non-*Namāzi* because he was then at least humble and simple. After adopting Shaitanic characteristic (Pride) whatever hope of mercy and forgiveness was left, is lost!

THE OTHER SIDE OF THE PICTURE

So far we have discussed the trained section of *Tablīghī Jamā'at*. Let us see the state of those who have been educated and groomed by *Tablīghī Jamā'at*, to gauge how much of *Islāmic Tauheed* is found in them. Former president of India, Dr. Zākir Husein was an old patron of *Tablīghī Jamā'at*, noting that the first "*Gasht*" undertaken in London was under his command. In the "*Gasht*" biography of Moulana Yusuf (successor of Moulana Ilyas) it is stated: *"There were many people who were educated in the secular, western field and people who had an in-depth knowledge of Western Culture, and yet they maintained links with Molvi Ilyas. One of the leading names is Dr. Zākir Husein, Chancellor of Jamia Milla and President of India. These people have been visiting Molvi Ilyas for a long time and had been allied to his organisation."* [136]

Writing on the *Tablīghī* Gasht of London, he writes: *"During that time Dr. Zākir Husein had gone to London on an educational conference, and he personally opened the Gasht."* [137]

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[136] Sawanih Moulana Yusuf pg. 246

[137] Pg. 247

personally aware of the goings on there)

3) The fortnightly *"Al Ḥasanāt"* of Rampur reported in 1959 that one of the Chief Patrons of *Tablīghī Jamā'at* from Lucknow spent 30 Lakh Rupees (R300,000) on his daughters wedding! If he had any *Islāmic* mentality he could have spent the same amount in the marriage of possibly 5,000 poor and needy girls.

4) The *Mufti* of Māloh, Moulana Ridwanur Rahman has disclosed that a group of *Tablīghī Jamā'at* men were arrested at the Indoor Railway Station. They were in possession of a large quantity of opium. It is said that this despicable act exposed the *Jamā'at* and all the secrets of "*Gasht*" were revealed.

5) If you wish to assess the correct position of this "Pious Group", study their domestic lives and you will see them too deeply submerged in all the luxuries and elite life pattern of the 15th Century *Hijri*. Those who are devoid of deep religious life cannot possibly inject the real essence of *Islāmic* life into anyone.

Allow me to say that you have observed the filling of Mosques but failed to note the number of hearts from which the love of the Prophet ﷺ has been snatched away by these "Pious People". Recently I attended a function in Peelkhana Ohara (a village in India) where the locals told me that a gentleman had lately been transformed into a regular *Namazi* since joining the *Tablīghī Jamā'at*. Just a few *Sajdahs* have made him so arrogant that he was now publicly declaring that: *"Through worship and piety we too can become parallel to Muhammad, the Prophet of* ***Allāh.***" (***Allāh*** forbid!). My experience is that this Satanic arrogance is not

confined to mere worship (*Namāz* alone) but extended and the yardstick is to see the conduct, affairs, transactions and dealings of a *Muslim (Mu'amalāt)*.

If worship is declared as a criterion then what will we say about those notorious personalities of History who have harmed the integrity of *Islām* so much and yet bear black traces of prostration on their forehead? The important thing is not the number of prostrations (*Sajdahs*) inside the *Masjid*, no, what is important is the conduct of these people outside the *Masjid* even if they have succeeded in reaching the *Masjids*!

PRACTICAL LIFE

1) Don't talk about the pious performance of the *Tablīghī* Camp! The conduct of their "Holy Leaders" which have been recently revealed is shameful, to say the least. The central leader of the *Tablīghī Jamā'at*, Moulana Manzoor Nomani, recently made headlines in the press. In 1964 a relief fund was set up to help the victims of communal riots. Seventy thousand Rupees vanished from the funds and the blame was publicly heaped on the head of Molvi Manzoor Nomani that he embezzled public funds. Up to now he has not been cleared of the lingering accusation.

2) Everybody in Jamshidpur is aware of the misappropriation and embezzlement of cash and kind committed by the *Tablīghī Jamā'at* after communal riots there. Goods and cash collected by the relief fund went missing. Widows and orphans were robbed of relief rightfully belonging to them and those *Tablīghī* members who have been accused of hijacking relief-aid funds and goods suddenly emerged as owners of large homes and have become wealthy overnight! (The author hails from Jamshidpur and is

literature, circulating on a global scale. Whose interest are these *Wahabi Molwis* serving? Certainly not *Islām*! ***Islām* unites, *Tablīghīs/Wahabis* disunite!**

A SURVEY OF THE 'SERVICES' OF *TABLĪGHĪ JAMĀ'AT*

In view of all the aims and objects and the pattern of approach adopted by *Tablīghī Jamā'at* (documentary evidence of which have been furnished in preceding pages) is it not clear that it is an arrogant, respectless and a corrupt movement, masquerading under the guise of "*Tablīghī*", while the real intention is to relegate *Muslims* to a new "Cult". They too want to commit that very barbarism, which the *Wahabis* committed in Arabia. After so much evidence if you are still harbouring any emotional links with the *Tablīghī Jamā'at* then I respectfully request you to impartially re-read and reconsider all the supplied evidence.

The Tablīghī Jamā'at is in existence in India for the last 40 years. May I ask that in this long period how many non-*Muslims* have they converted to *Islām*? The answer is pretty obvious. In other words, even after spending billions of Rupees on *Ijtemas, Gasht* and *Chillas* no real significant achievement is evident, with the exception of *Fitna*, disunity, enmity and dividing the *Ummah* worldwide!

How many *Muslims* were introduced to real piety, honesty and a meaningful fear of ***Allāh***? On the contrary, let me say that far from injecting any piety into the *Muslim* society the truth is that the *Ummah* is worse off than they were 50 years ago! You may say that through the efforts of the *Tablīghī Jamā'at* we now see many mosques occupied with *Musallies*.

May I point out that the actual piety of a believer is definitely not

> polytheistic' (i.e. that polytheism which discards a man from the folds of *Islām*).
>
> I am afraid that on account of this there is bound to be chaos and protest after the publication of this book. If I lived here longer, I would have explained these subjects gradually, within a period of 8 to 10 years, but presently I am intending to go for *Hajj*, and after returning from there I am determined to go on a *Jihad* (Holy War), therefore I am unable to take up this task, and I can see that no other person will be ready to shoulder this burden, therefore I have written this book. ***Although it will create great opposition and violence, yet I expect that they will unite after fighting for sometime.***"[135]

The anticipated fear of violence proved true, but up to this day the matter has not been settled. I am astonished at the despicable and revolting attitude of the *Deoband Molvis*. They did not even pause a second to consider the consequences of deliberately poisoning the *Ummah*. How will they answer ***Allāh*** on the Day of *Qiyamah*?

If, as the author confesses, he knew that the publication of this book would cause a split and division in the *Ummah*, what was the dire need to write this *fitna*-causing book in the first place? It is the height of irresponsibility to write such a book and topple the *Ummah* into a flaming pit of controversies!

The most thought-provoking aspect of this *Qiyamah* story is that even after witnessing the blazing *Muslim* Homes (through the 'religious' fire lit by *Tablīghīs* and *Deobandis*) no effort has been made to extinguish the flames. On the contrary, the smouldering garden of *Islām* is being further fanned through the provocative pages of *"Taqwiatul Iman"* and a host of other inflammatory

[135] Arwah-e-Salasa, pg. 81

you are aware that 'Āmir Uthmāni is of the Deoband school of thought.

He writes:

> "I saw that Shah Ismaiel Shaheed has written under Chapter 3, *"Evils of Shirk"*: **'It is certain that every creature, small or great, is lower than a Chamár (cobbler), in comparison to the Glory of *Allāh*.'** Does not this clearly mean that let alone the *Sahaba* and *Awliya* (friends of ***Allāh***), all the Messengers of ***Allāh***, including the Last Messenger Sayyiduna Muhammad ﷺ, are lower than a cobbler (***Allāh*** Forbid!!), before the Greatness of ***Allāh***? How dangerous is this manner of speech and how nerve wrecking are these words?" [134]

Now listen to the admonishing of *"Taqviatul Iman"*, which is enough to shock the *Muslims*. This book has destroyed the Unity of the *Ummah*, and is destroying *Islām* up to this day and ***Allāh*** knows how long this will continue.

It is stated that when Maulvi Ismaiel Dehlavi completed his book, he called up a meeting of his friends at his place and presented *"Taqviatul Iman"* before them. Now read the anticipation and feelings of the author as reported in the highly authentic book of the *Deoband* School of Thought, viz. *"Arwah-e-Salasa"*:

He writes:

> "And he said that I have written this book, and I know that at certain places I have used very harsh words and I have become violent e.g. I have written those things which were 'minor polytheistic' as 'major

[134] Tajalli, Feb/March 1957

Deoband. For ***Allāh's*** sake, leave all other work aside and clear the confusion before there is a split in our own camp.

Muḥammad *Yasin*
Jamshedpur.

Below is the reply, from *Darul Ifta* Department, of the reliable *Dargah* of *Tablīghī Jamā'at* viz. *Madressah Ameeniah*, Delhi.

AL-JAWAB

"Taqwiatul Iman", *"Behishti Zevar"*, etc. all the aforesaid books are authentic and correct books on *Islām*. The authors of these books were religiously-minded scholars. The person who says that these books are false and untrue, is misguiding you. It is totally wrong that Mawlana Ilyas (late), and Maulvi Muḥammad Yusuf was against these books. They also admit that *Gyarwee, Tija,* etc. are illegitimate customs. Both these gentlemen are followers of Mawlana Ismail Shaheed, Mawlana Rashid Ahmad Gangohi and Mawlana Thanvi. [133]

THE OBLIGATION OF THE PEN

Don't forget that this is the same book *"Taqviatul Iman"* (Writer Maulvi Ismaiel Dehlavi) in which derogatory and insolent sentences against the Holy Prophet ﷺ has been used, that after reading them, even their own followers have cried out in pain, needless to say how much it hurt the *Sunnis*. If you want to see the reaction to this audacious pen then read the following statement of Mawlana 'Āmir 'Uthmāni, Editor, *"Tajalli Deoband"*. Of co'*Urse*

[133] Muḥammad Ziaul Haq Dehlavi, Madressah-e-Aminia, Delhi

Now as far as forbidding good deeds are concerned, they have confessed that *Tablīghī Jamā'at* and their hunters are performing this duty very well. It is obvious from this religious verdict (*fatwa*) that if an *Imam* wishes to retain his *Imamat* job, he must necessarily regard the *Tablīghī Jamā'at* as a group that condemns *Meelad, Salām*, etc.

THE SECOND FATWA (RELIGIOUS VERDICT)

What is the ruling of the *Ulema* and *Muftis* of *Islām* on the following question? Are the following *books "Taqwiatul Imān", "Behishti Zevar", "Tahzirun Nās", "Baraheen Qatia", "Fatawa-e-Rashidia"*, true *Islāmic* books or not?

A religious Scholar has told that these books are totally false. Since there are people under the influence of *Tablīghī Jamā'at*, therefore he has further stated that the founder of *Tablīghī Jamā'at*, Mawlana Muhammad Ilyas, and Mawlana Muhammad Yusuf are strictly against these books. Kindly inform us of the truth.

He went to the extent of saying that *Gyarwee*, uttering *Ya Ghous, Ya Rasoolullah* ﷺ, respectfully standing near the religious shrine, *Teeja, Chehellum* and *'Urs* etc. are deemed as legitimate by these people because they do not stop their people from these practices.

This statement of Maulvi Sahib has badly confused those people who are presently active in *Tablīghī Jamā'at* and are the ardent followers of the *Ulema* of

belief. It seems that forced by circumstances, these people have been declaring these traditions as legitimate, ***Allāh*** Forbid!

Therefore, we enquire from you that, is this accusation which is hurled at leaders like Hazrat Mawlana Ilyas (Founder of *Tablīghī Jamā'at*), Hazrat Mawlana Muhammad Yusuf, Hazrat Mawlana Imran of Bhopal, Hazrat Mawlana Ziauddin of Culcutta and on the Monotheistic personalities of these gentlemen, correct or not? Is his *Imamat* legitimate, according to Divine Law (*Shariat*) or not." [131]

THE REPLY OF DARUL IFTA DARUL 'ULUM DEOBAND

The saying of the said *Imam* (one who leads prayers) is wrong, the prayer behind him is *Makrooh*. If he does not offer *Taubah* (repentance), suspend him from *Imamat* and appoint another person who may lead the prayers. The Holy *Qur'an* says: *"Call towards the path of your Lord with Wisdom and kind words. People working as preachers must be polite and consider every kind of reform."* [132]

CONFESSION OF CRIME

The hatred for *Meelad*, *Qiyam*, *'Urs* and *Fateha* cannot be better displayed than this. Imagine, the person associating these functions with *Tablīghī Jamā'at* does not even remain worthy of leading the prayers and if he does not repent from this great sin, then he must be dismissed from the service of *Imamat* (leading the prayers). ***Allāh*** Forbid!!

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[131] Rahim Bax, Hatri Bazar, Jhaar Sokda

[132] Masood Ahmad, Naib Mufti, Darul 'Ulum Deoband, 2/5/72 (Hijra)

THE RELIGIOUS VERDICTS OF ULEMA-E-DEOBAND REGARDING *TABLĪGHĪ JAMĀ'AT*

It is just possible that people may regard as religiously prejudiced, the statements given in the letters of Khwaja Ḥasan Nizami, and the General Secretary of *Jamā'at* Nizamia, Dargah-e-Nizamuddin, Delhi, about the people of *Tablīghī Jamā'at* that they do not tolerate religious shrines, *Meelad* and standing posture (*Qiyam*), *'Urs and Fateha* etc. Therefore, I am giving below two religious verdicts of Ulema (religious leaders) of *Tablīghī Jamā'at,* which will clarify the beliefs of *Tablīghī Jamā'at*.

Read the script of Questions sent by a person from Jhaar Sokda, District, Simbalpur, and Orrisa.

QUESTIONS

FIRST VERDICT

What do the *Ulema* of *Islām* say about this problem? An *Imam* of a Mosque openly accuses the Leaders of *Tablīghī Jamā'at* of falsely claiming that they are reforming *Muslims* because inspite of knowing, they do not apprehend the ignorant *Muslim* from performing polytheistic deeds like *Meelad, Salām, Qiyam, 'Urs, Gyarwee, Tija, Chehlem,* etc. Although members of *Tablīghī Jamā'at* are the followers of *Ulema-e-Deoband,* according to whom these things border on *Shirk.*

What is the use of offering *Salāh* when there is an influence of polytheism in the heart instead of True

and desires, and we may weep bitterly at the deserted and desolated area of our beliefs and devotion. It is necessary before facing this black day, that we construct a dam wall against this storm, and must intelligently make a survey of the destructive activities of the enemy like a faithful guard of the *Haram* (Holy Place) of our Masters. It is dangerous negligence if you do not comprehend your enemy as a real adversary who has done no good.

The dangerous plans of the *Tablīghī Jamā'at* are no more hidden due to ignorance, for us to remain naive. They have vomited everything in symbolic languages at the altar of the assassination of Faith and Devotion. They have made no bones about it that they wish to slaughter our *Aqeeda* (beliefs) under the pretext of *Tauheed* (*Shaitāni Tauheed*, which is devoid of the love and respect of Prophets and Saints. Remember Shaitān refused to respect Sayyiduna Adam ﷺ even at Divine command? He too was demonstrating a corrupt version of *Tauheed* as we see now days in the *Tablīghīs*.

Now for the safety of our religious future there is no other remedy except that we may propagate and convey this message to each *Muslim* openly, that ***Tablīghī Jamā'at* is not the group that can be called the servants of *Islām*, but is a band of parasites, plunderers of the faith, dressed in a white garb, which has emerged to make a surprise night attack, on the dear most capital of *Allah's* Love and *Marifat.*** Behind their artificial piety and artificial politeness is hidden an intention of the most despicable nature indeed!

These people do not open their hearts clearly and speak like selfless advisers, but they remain always ready to hunt their prey like a cunning fox.

a way of life for the *Tablīghī*s (Religious Terrorists?).

Stop here for a moment, and keep this incident in mind and, on the other hand, read the tyrannical actions of the *Wahabis* of *Najd* who demolished and defiled the shrines and graves of the family of the Holy Prophet ﷺ in the Holy Land of *Hijaz*, whose details have been mentioned in the previous pages. Surely your conscience is crying out that the *Tablīghī Jamā'at* of India is also following the same path, the path through which the Barbaric Men of *Najd* have passed. If this is the behaviour of the audacious minds in poverty-stricken circumstance, ***Allāh*** Forbid! If only the *Tablīghī Jamā'at* obtains the resources of political power, then like in *Hijaz* they would not be reluctant to repeat the history of Karbala. In that case, ***Allāh*** Forbid! They would wipe out shrines of Sufis, like Khwaja Ajmeri ؒ, Nizam ؒ and Qutub ؒ of Delhi, Sabir ؒ of Kalyar, Farid ؒ of Pak Patan, Data ؒ of Lahore, and many other Shrines and graves of the Friends of ***Allāh*** (*Awliyas*).

A RESTLESS MOMENT

The existence of these Spiritual Centers of Love and *Marifat* of ***Allāh*** (The Tombs of *Awliya* ***Allāh***) is a burden on the minds of certain unfortunate people. I do not wish to talk to them, but I would surely challenge the modesty and faithfulness of those people who regard these Holy Shrines as the Fountain Head of Spiritual contentment, and subjective enlightenment, that they should not wait for that hour which they will shed tears stained with their own blood! Wake up before it is too late!!

These days' people are pouring into the camp of *Tablīghī Jamā'at* in the name of *Kalima* and prayer. The History of *Najd* bears testimony that this very congregation will turn into an army of barbaric and ruthless tyrants after molding the circumstances in their favour. In that event our unfortunate eyes will have nothing to do except to drop tears of blood on the burning ashes of our hopes

Your kind letter was received by us. The *Jamā'at* regarding which you have enquired, denies our Sufi Beliefs. This *Jamā'at* considers the demolition of the shrines of the friends of ***Allāh*** (*Awliya*) as a rewarding act. Moreover, it considers all the practices of *Niyaz, Fateha, Meelad* and *'Urs* as illegitimate. To keep away from this *Jamā'at* is quite necessary, otherwise their first principle is to mislead *Muslims* and to create disruptions in their beliefs, and they mislead people and also change their beliefs in the name of propagating *Islām*.

Yours Faithfully,
Syed Zahoor Ḥasan Nizami Azeezi

THE DUTY OF THE PEN

I wish to comment lightly on the above letters. The letter of Khwaja Ḥasan Nizami is worthy of confidence because he held a humble and a student-like relationship with this family, therefore his statement cannot be disputed.

And the confession of Kwaja Hassan Nizami: *"Although I am a student of that family, yet I am totally against their beliefs"*, has exposed these confidence tricksters.

Obviously, a student will oppose the beliefs of his tutors after being convinced that they are corrupt. That portion of the letter of Khwaja Ḥasan Nizami is worthy of note, in which he has described the aggressive and violent steps of the Preachers of *Tablīghī Jamā'at*, that they defiled the sanctity of *Rauza-e-Pāk* (Religious Shrine) and were stubbornly violent as a result of which many people were wounded. Violence and murder seems to have become

Mawlana Rashid Ahmad Gangohi. I received education from Mawlana Muḥammad Ismaiel, the father of Mawlana Ilyas, from an early age of eight years.

This is correct that all these people are opponents of religious shrines, and also of *Niyaz*, and *'Urs* etc. And since Maulvi Muḥammad Yusuf assumed leadership of the Party, each Th*'Urs*day mostly those people who are against the religious shrines frequent it. Therefore, one year ago nine people of *Tablīghī Jamā'at* entered the *Rauza Shareef* of Khwaja Nizamuddin Awliya wearing their shoes. This event created a fight and the police brought to me the wounded men and women of the parties and I worked out a compromise between them, otherwise both parties would have gone to jail. Although I am a student of this family, I am totally against their beliefs.

Yours Sincerely,
Ḥasan Nizami

Note: When *Sunnis* engage in *Khatmul Qur'an* or *Zikr* on Th*'Urs*days it becomes *Bid'ah* but when *Tablīghī Jamā'at* visits its headquarters on Th*'Urs*days it is *Sunnat* I suppose?

THE REPLY OF THE GENERAL SECRETARY, *JAMĀ'AT* NIZAMIA DARGAH NIZAMUDDIN. DELHI

Dear Friend,
Assalam-o-Alaikum,

Muḥammad Yusuf, his son, is holding the office of *Amir Jamā'at* (Leader of Party).

From about one or two years the influence of this *Jamā'at* is spreading in Jamshedpur, and a few *Imams* of the Mosques are actively participating in this. Some time back a few *Sunnis*, holding true faith also joined *Tablīghī Jamā'at*, and according to the program of this *Jamā'at* these people also had to go to the Center at Basti Nizamuddin Delhi. Only after reaching the *Tablīghī Markaz* did they realise that these people have corrupt beliefs, besides being opponents of religious shrines, tombs of the friend of ***Allah*** (*Awliya*), *'Urs, Meelad, Salām, Niyaz*, etc. they then disassociated from *Tablīghī Jamā'at*.

Since you are living close to the Center of *Tablīghī Jamā'at*, you may be fully aware of their religious concepts or beliefs. Kindly inform us about the true position.

THE REPLY OF KHAWAJA ḤASAN NIZMANI

25th February 1954

Dear Friend,
Assalam-o-Alaikum,

I received your letter. It pleased me. Mawlana Muḥammad Ilyas used to study with me at Gangoh when his brother Maulvi Muḥammad Yahya was doing educational work under the influence of

In spite of these black and awful deeds of *Tablīghī Jamā'at* not being hidden from those persons whose heads have been shaved in the Center, we are sorry to find them too in the rows of hunters today. However, the persons who have returned safely from the Center have told many stories about their magical deception and those tales have come to the knowledge of the outside World.

TWO MORE DOCUMENTS

After exposing the secret affairs of *Tablīghī Jamā'at*, namely, changing the religion and making the man mentally infidel and after reading the letter of Mawlana Muḥammad Yusuf there is no other document needed in this connection. In spite of it, I reproduce here the true copies of two letters received from Hazrat Nizamuddin Delhi. One of the letters is from the famous writer Kwajah Ḥasan Nizami, and the other letter is from Pir Syed Zahoor Ḥasan Nizami, General Secretary, *Jamā'at* Nizamia Dargah-e-Nizamuddin. Many years ago some Truth Seekers sent letters to the above named persons and wanted to know some things about *Tablīghī Jamā'at*. In reply to those letters, both these letters were received. Read firstly the Questioner, so that you will know the nature of the question.

LETTER FROM A QUESTIONER FROM JAMSHEDPUR (INDIA)

15th February 1954
Jamshedpur

Respected Sir,

We wish to state that a new group called *Tablīghī Jamā'at* appeared a few years ago. Its founder was Mawlana Muḥammad Ilyas and now-a-days Maulvi

"These things are not to be recorded in letters, they should be understood while staying at the Center." This sentence has exposed the entire sincerity of Religion. The thief of the heart is clearly visible *via* the picture created by the pen because obviously the talks of religion are not intimately secret relationships between husband and wife, which cannot be disclosed in letters. Therefore, behind all this *Tablīgh* there is a criminal conspiracy and a dangerous plot. If the Policy of spreading *Wahabism* in the name of *Islām* is ever mentioned in writing, then the entire pretence and deception of *Tablīgh* will be exposed in public.

"These things are comprehended by staying at the Center." This single sentence confirms this fact that the so-called Center of these people is the 'hunting ground' for these *Wahabi* wolves that attack the faith and beliefs of *Muslims*.

Now the question is also answered as to what that enchanting atmosphere of the Center of *Tablīghī Jamā'at* is, where a person is able to understand everything. And when he comes from there he comes out empty-handed, all his wisdom having been plundered and he even sacrifices his best capital that is religion, on the alluring actions of the 'Magicians' of *Najd*.

THE LAST WORD

At the end of my comment, simply because of our *Islāmic* relationship, I wish to say that in order to comprehend the outward deception of *Tablīghī Jamā'at*, extracts from the letter of Mawlana Muḥammad is quite sufficient. If you attach the absurd condition that *'unless the murderer clearly reveals his intention to poison us, we will not regard him as dangerous'*, then I am afraid to say that your condition is impossible. The biggest confidence trickster in the World will not reveal his true aim. He too will have to set up a bogus shop in order to trap customers.

against *Iman* and belief go, there are no more hurdles left. The head of *Tablīghī Jamā'at* has revealed this secret.

What is our Duty now? Should we leave our simple people to fall prey to the snares of these religious hypocrites, or should we make them aware of the dangers of moving from door to door. Right from the '*Tablīghī* Rounds' down to the *Kalima* and prayer, **none of them has any link with that original *Islām* brought by the Holy Prophet** ﷺ. These people take the name of religion only to exchange their self-made religion with yours.

The true believers must be aware that behind all this exhibition of Religion there is a snare, laid to trap the simple-minded *Muslims*. Bear in mind that for the upliftment of the true religion, doing *Da'wah* and propagating *Islām* is an action worthy of reward, but to proceed even a step forward towards changing your correct beliefs is an open stride towards religious suicide.

"We do not disturb the controversial issue as we have to involve every one in this task." What do you understand by this statement? We deliberately avoid controversial topics and issues because our Prime Target is the *Bid'ahi* Group whom we wish to convert back to *Islām*. Really speaking the *Bid'ahis* are *Kāfirs* and *Mushriks* and if we interfere directly with *Moulūd* and *Salām*, then they will leave us at once! *Let them join us first, then we can slowly change them*! If we rush the issue and reveal our true identity that we are *Wahabis*, paid by Rabita and C.I.A. then they will go astray and leave our company!

The Leader of *Tablīghī Jamā'at* has himself exposed the hidden reasons why they do not touch on controversial topics and do not attack the *Sunni* beliefs in their *Ijtemas*. We hope the readers will re-consider their established opinions, in the light of what has been stated.

those who believe in them are all *Mushriks* and *Kāfirs*. Hence they re-convert *Muslims* to *Islām*!

You will now understand the aim of making people wander from place to place in this *Jamā'at*. As I have said before that this *Tablīghī* Round or Movement has no objective but that a true *Muslim* should be victimised and sent to a 'rehabilitation center' where they are subjected to *Wahabi* propaganda.

If after such explicit and clear explanation anyone expects any religious benefit from *Tablīghī* Rounds, then he is himself an enemy of his Faith and Religion. There is also another point to seriously consider. What is the real meaning of *Kalima-e-Taiyyab*, influenced by which *'people leave all polytheistic customs automatically'*, which they all along had been considering as the pre-requisites of Faith and Belief in *Islām*. Remember the danger is not with the recital of the *Kalima* but it lies in their concocted interpretation through which the beliefs of simple *Muslims* are changed.

"This is our experience, how can this be falsified." Observe the emphatical manner of this sentence. The meaning of the statement is that in the long period of 20 to *25* years, the method through which we defiled the faith of true believers, leaving that tried and tested method, why should we adopt such a path, which may reveal our secret, and we may not achieve our objective. Like an experienced and wise hunter, observe the correctness of their aim and target. Blood drips from every word. A close examination will show a heap of rotting corpses killed by deceptive *Tablīghīs*, floating poison around, labelled as milk shake!

SUMMON THE CONSCIENCE OF YOUR FAITH

As far as diagnosing the shameful conspiracies of *Tablīghī Jamā'at*

By repeating again and again the words 'pious actions", at last the hidden term 'Faith and Belief' has come to the lips. Now consider that if it is a movement of True Faith, can one evade the aspect of beliefs. Therefore since according to *Tablīghī Jamā'at* the beliefs of *Muslims* amount to no more than infidelity, polytheism, innovation and illegitimacy, then surely the work of their reform will include denouncing all *Bidah* otherwise the object of True Faith will never be fulfilled.

I must say at this point that this is their actual object! Then the statement of the Leaders of *Tablīghī Jamā'at 'we have come forward to reform the actions and morals, we are not concerned with belief,'* is a gigantic bluff!!

To plunder a man by sprinkling dust in his eyes, is certainly a sinful action, but it is greater sin to plunder the faith of a *Muslim* by masquerading under the banner of piety.

"We have come to know after an experience of 20 to 25 years that the disturbing customs and sins are not easily abandoned, but if people are made to make rounds in Jamā'ats and if the actual requirement and interpretation of the Kalima is shown to them constantly then they leave these customs and sins automatically. This is our experience which we can never deny."

OPEN YOUR EYES

This is that silent method of changing the religion, which the people of *Tablīghī Jamā'at*, hide as Top Secret. What does the writer of this letter mean by polytheistic customs? *Meelad, Salām, Qiyam, Fateha, 'Urs, Giyarwi Sharief, Eesalé Sawāb* for the deceased after 3 days, 40 days, one year, etc., going to the tombs of *Awliya- Allāh* etc. are all interpreted by the *Tablīghīs* as *Shirk* and

have to involve everyone on this work. These things are not to be written in a letter, they are understood only by living in the Center, therefore you are asked to send a group of enlightened people so that they may be able to comprehend the actual structure of the work done here, and engaging themselves in the work of Meerut and Meiwat learning the basic principles of the work they aim to carry on this work at their place.

With Best Wishes,
Madressah Kashiful 'Ulum,
Nizamuddin Delhi
Banda* Muḥammad *Yusuf Afi Anhu
With the pen of Muḥammad Ashiq Ilahi

THE SPOTS TO BE PIN-POINTED

Now read a comment on the special sentences of this letter below:

1. ***"The work does not move forward by answering the objections, and when replied they dissociate from this work."***

This is the first time we have heard that when queries are answered, people disassociate from the work of *Tablīghī Jamā'at*. In any movement if satisfactory answers are given, people are more attracted and the activities grow faster, but here it is *vice-versa*. Now what can be the reason for this? When the secret of faith is exposed and what is hidden in the mind is spoken, then only the people who do not agree with it, disassociate from this work, otherwise if the objective and subjective aspects are one then there is no danger in expressing anything!

2. ***"Our Missionary work is not meant only for pious actions, but primarily it is a movement of True Belief. Secondly, it is a movement of pious action."***

THE MYSTERIOUS LETTER OF AMIR *JAMĀ'AT* MAWLANA MUḤAMMAD YUSUF

IN THE NAME OF ALLAH THE MOST BENEFICENT AND KIND

Respected Sir,

Assalam-o-Alaikum,

I received your kind letter and have read the contents. The preaching work began by Hazrat Mawlana Muḥammad Ilyas, he started this to invite not only *Muslims* of the World but also the entire mankind. If you are aware of the basic principle of his work, then you will not face difficulty even for a moment. Objections are always raised but answering the objections raised against our work is an impediment, and when we answer the objection, we find that these people disassociate from us.

Our Missionary work is not only to promote pious deeds but primarily it is a movement to establish True Beliefs and Faith, and secondly, it is a movement for inculcating piety. Up till now we have learnt from past experience of 25 to 30 years, that by touching the 'Polytheistic Customs' and sins, people do not leave the sins and customs, but if they are asked to make rounds with the *Jamā'at* and if the real requirement and interpretation of the *Kalima Taiyyab* is placed before them, they leave the customs and sins automatically. This is our experience how can we deny this?

We do not disturb controversial matters because we

doing so you may read that letter containing the question, in response to which he wrote the said letter.

A very important letter addressed to Amir *Jamā'at* Mawlana Muḥammad Yusuf:

Respected Sir,

I have to bring to your kind notice that certain people in our circle are raising objections to the method of working in *Tablīghī Jamā'at* and say that the workers of *Tablīghī Jamā'at*, during their preaching emphasize more on the reformation of actions, they are not anxious, about the rectification of beliefs, when most of the *Muslims* of India[130] have remained *Muslims* in name only.

After observing carefully we note that the major part of their lives is soaked in polytheistic traditions. We tried to pacify those critics so far as we could, but they were not satisfied. Now your honour must take the trouble to satisfy them yo'*Urs*elf, giving us your most valuable time, so that the work of *Tablīghī Jamā'at* may proceed forward with great zeal and fervour.

Yours Sincerely
Abdul Tauhid
Jamshedpur

Now go through the reply of Mawlana Muḥammad Yusuf, which exposed the secret of *Tablīghī Jamā'at* on the crossroads.

[130] Here you may substitute the name of your own country because the Shaitaans adopt the same pattern wherever they go!

CHILLA OR THE ACTION OF 'PURIFYING' THE MIND

From this very place the old workers of ***Tablīghī Jamā'at* start their action of 'brainwashing'**. Brain-washing is a technical term, which means that any new person should be changed to this extent mentally, that he may remain attached to the *Jamā'at* only, detaching himself from everyone, and he must disassociate himself from everything of his past to adopt into the mental environment of the *Jamā'at*.

This action of brainwashing gradually moves forward. At the end of a journey again certain new people are initiated for a long journey. As a result of repeated rounds of preaching, the new people are strongly attached to the regional workers.

This relationship gradually brings one so close to *Tablīghī Jamā'at*, that **after some time to pass the *Chilla* (religious penance) of forty days**, a caravan of simple *Muslims* marches towards the Center at Nizamuddin Delhi. Reaching there, they meet a group of artistic religious teachers (*Ulema*) of *Tablīghī Jamā'at* under whose supervision and control they have to pass each moment of their days and nights. In a depressing environment of this mental training, everyday the world-wide progress and extension of *Jamā'at*, the artificial piety of the Central *Amir-e-Jamā'at*, the belief shaking explanations of the faith of the Unity of ***Allāh***, wrong interpretations of Polytheism (*Shirk*) and bad innovations (*Bidah*), and the desire-provoking descriptions of the dignitaries of *Deoband*, all these things influence the mind to the extent that ultimately they become the disciple of some '*Sheik*' (Spiritual Guide), or they are initiated to become disciple. In this way they are made the mental-slaves of their *Jamā'at* and its faith.

In the previous age, Mawlana Ashraf Ali Thanvi, Mawlana Husain

Ahmad, and Mawlana Abdul Rahim Raipuri were the 'Spiritual Guides' (*Sheikh*) of the *Jamā'at*, now-a-day Mawlana Zakaria Saharanpuri is looking after this office. [129]

After passing these hurdles, there is no need to explicitly spell out that you should change your religion, abandon your old beliefs, make your mind empty of the greatness and grandness of the Holy Prophet ﷺ, consider the *Meelad* (Celebration of the Birth of the Holy Prophet ﷺ and the standing up for *Salām* as *Harām* acts, call the traditions of *Khanqah* as *Shirk*, and hate the religious shrines like the temples. Because of the new environments, automatically a man's mind is changed to this extent that he abandons all these beliefs and traditions one by one, which are being interpreted as Polytheistic (*Shirk*) customs by *Tablīghī Jamā'at*, and the most admonishing phase of the mental infidelity is that he never feels guilty at rejecting the well known religion and beliefs accepted centuries ago. On the contrary, he thinks that he has now achieved the true path of the religion after abandoning the life of *Kufr*, *Shirk* and *Bid'ah*.

This is the picture of the 'Silent Murder' of *Tablīghī Jamā'at* in which not a single drop of blood trickles down, not even a spot of blood is observed on the edge of the sword, inspite of the fact that it has killed the religion and faith of millions of *Muslims*. And remember, this statement about the mysterious method of *Tablīghī Jamā'at* is not my invention but the Central *Amir*, Mawlana Muḥammad Yusuf, has exposed this in one of his letters.

The letter, original copy of which is in my custody and whosoever desires, may examine it. Observe that letter below, but before

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[129] Died ever since. This office is now probably occupied by one of their many '*Hazratjis*', probably Moulvi In'amul Hassan.

congregations that they have come out to change the religion and faith of *Muslims* at large.

But, truly, **the actual field of their hunting is that *Tablīghī Gasht*** (rounds) in which they accompany other simple *Muslims* to villages and cities and make them wander here and there. This is the reason why its preachers everywhere emphasize in their speeches, that people should accompany them during these *Tablīghī Gasht*. 'Walking and Visiting' is actually a special slogan of *Tablīghī Jamā'at*, and it is so important that if people in a certain congregation are not convinced to accompany them for *Tablīghī* Rounds, they call that meeting a failure.

They attach so much importance to physical movement that during the co *'Urse* of travel a man is totally detached from his own world or environment, and begins to rely on those people who are his fellow travelers. And to convince any person, this is the best time, where leisure and opportunity is available. Hence, at the very first step of the tour the idea of a disciple-like religious attachment with the Leader (*Amir*) of the *Jamā'at* is imposed on the person so that none of the co-travelers are mentally free from the captivity of their religious environment.

In this manner, in the very first meeting, like a trust-worthy *M'urshid* (Spiritual Leader), all the control of the program and the hobbies of the companions are transferred to the Ameer. Now this group of the faithful servants, reaching a populated area stays in a Mosque of their choice. After making rounds of the inhabited area, when this group returns, an advisory meeting is held (*Mashwara*), in which no outsider participates. This is a very delicate moment of attacking the minds and ideas from which it is very difficult for a man to escape.

CHAPTER 6

THE REMEDY OF A MENTAL UPHEAVAL

If you attempt to co-ordinate the various things, which I have described about *Tablīghī Jamā'at* so far, you are bound to face tremendous difficulty.

You will say that the speeches heard during the *Tablīghī Jamā'at* congregations contain reformative aspects and the hard and fast rules of *Islām* are discussed. They avoid expressing their ideas on religious differences and the problems of beliefs, during these meetings. The last thing you can do is to accuse them of changing the religion of someone.

I say, that this **is the policy of *Tablīghī Jamā'at* and not its object**. After failing to differentiate between policy and objectives one can be deceived by many such *Jamā'ats*, not only by *Tablīghī Jamā'at*. Even the most dangerous group never confesses that its aim is to change the religion and faith of other people.

The words of preaching are always charming, alluring and free of ambiguity. You have the right to ask one question here. Apart from its policy is there any other aim or objective of *Tablīghī Jamā'at*? If so, then it must be stated explicitly as to what it is and how will they achieve it. I recommend you to read the following discussion to get a reasonable answer to this question.

CERTAIN UNIQUE METHODS TO CHANGE THE MIND - TABLĪGHĪ GASHT

The top secret of the activities of *Tablīghī Jamā'at*, which has been hidden up to now is that its preachers never exhibit during general

Allah, as did Mirza Gulam Qadiani, because Mawlana Nanotwi states that the announcement of new Prophethood does not affect the Finality of Prophethood!

Just imagine, if the birth of a new Prophet within the circle of *Tablīghī Jamā'at* does not disrupt the Finality of Prophethood, then why is the *Qadiani Jamā'at* victimised? All it did was to bring into existence that possibility which was declared possible by *Tablīghī Jamā'at*. The real infidelity lies in believing in the possibility of a new Prophet. If this very belief (***Allāh*** forbid!) is not accepted as *Kufr* then we have no way to restrain any lunatic who may come along and claim to be a Prophet and bring the Founder of *Deoband* as proof.

The object of my discussions is that if on the basis of the denial of the Finality of Prophethood of Sayyiduna Muhammad ﷺ the Missionary Movement of *Qadiani Jamā'at* is not acceptable to a true *Muslim*, similarly there is no reason why *Tablīghī Jamā'at* should not be declared undesirable for a true *Muslim*. Both these *Jamā'ats* (associations) are preaching infidelity in the name of *Islām*; therefore there is a danger to the safety of true belief from both of them!

14, Mawlana Qasim Nanotwi, founder of Darul 'Ulum Deoband, writes:

> ***"In short, if the meaning of the word Finality is accepted as explained, then his Finality of Prophethood will not be exclusively attached to the past Prophet. But even if for instance another Prophet appeared during the era of the Prophet ﷺ then too, him being the Final Prophet remains intact as normal."*** [127]

EXPLANATORY NOTE

The author is telling in simple terms that the Prophet ﷺ is not only the Final Prophet for the past Prophets, he remains the Final Prophet even if another genuine Prophet is born during the era of the Holy Prophet ﷺ. The very possibility of the birth of another Prophet and the propagation of this belief is objectionable, to say the least!

He goes even further and says:

> ***"If for instance even after the era of the Prophet ﷺ any Prophet is born, then too it will not make any difference to the Finality of Prophethood of the Prophet ﷺ."*** [128]

EXPLANATORY NOTE

An open licence is hereby issued to all and sundry to announce their own Prophethood. The Founder of *Darul* 'Ulum *Deoband*, Molvi Qasim Nanotwi, gives the consent. If the birth of another Prophet does not affect the Finality of the Prophethood then why shouldn't fakes go ahead and announce that they are Prophets of

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[127] Tahzeerun Naas, pg. 14
[128] Tahzeerun Naas, pg. 34

his words are given below: *"In the matter of Finality of Prophethood, Jamā'at-e-Ahmadi, follows the understanding and interpretation of Mawlana* Muhammad *Qasim Nanotwi which we have quoted after referring to the statement of Mawlana Nanotwi."*[126]

The thing, which has come to light is that so far as the topic of Finality of Prophethood is concerned, the manner of thinking and the logic of Mirza Qadiani and Nanotwi Sahib are remarkably similar. There also, the great status of the Holy Prophet ﷺ is used to support their argument. It has also been said that these meanings are only prevalent among common people, and here also they are saying that the common *Muslims* interpret these meanings.

After such great similarities who can claim that the *Qadianis* differ from the *Deobandis* on the issue of *Khatimun Nabiyeen*. Both share the same beliefs. There is no denying that *Qadian* and *Deoband* are the two sides of the same picture, both are traveling to the same destination, the only difference being that one traveler has reached the goal and the other is still on his way!

Since the *Qadianis* are being condemned for their denials of the Finality of the Prophethood of the Holy Prophet ﷺ then there is no reason why on this very basis, *Tablīghī Jamā'at (Deobandi Jamā'at)* cannot be declared as people refusing the Last Prophethood of Sayyiduna Muhammad ﷺ also.

You may say that because the members of *Qadiani Jamā'at*, admit the presence of a new Prophet amongst them, after the Holy Prophet ﷺ, therefore they can be charged as people denying the Finality of Prophethood. I will say that this is the Faith of *Tablīghī Jamā'at* also, as printed in their book, *"Tahzeerun Nās"*. On page

[126] (Ifaadaaté Qasimiya, pp/16)

> Finality of Prophethood-*Kathimun Nabiyeen*) is not regarded a station of praise then only the Finality of Prophethood in respect of Finality of Era can be true.'"[125]

EXPLANATORY NOTE

What the above passage really means, is that the author has compared the concept of *Khatimun Nabiyeen* to that held by the common people. Although in reality this is the very meaning, which is proven from the words and works of the Companions of the Holy Prophet ﷺ and the subsequent great scholars. This person has in fact compared the concept of the Final Prophet as held by the Companions, Scholars and even by the Prophet ﷺ himself to that held by the common man. Implying that the understanding of the common man is incorrect.

The first thing which has come to our notice is that according to the explanation of Mawlana Muḥammad Qasim Nanotwi, founder of *Madressah-e-Deoband*, to interpret the word *Khatimun Nabiyeen* as the Last of the Prophets with reference to Sayyiduna Muhammad ﷺ, ***Allāh*** forbid! is the idea of unlettered people. All the educated and reasonable people do not admit the Holy Prophet ﷺ as the Last Prophet by the word *'Khatimun Nabiyeen'*.

According to this interpretation Mawlana Muhammad Qasim Nanotwi was the first man who denied the Last Prophethood of Sayyiduna Muhammad ﷺ, because the members of *Qadiani Jamā'at* consider Mawlana Nanotwi as their Leader (*Imam*), in this respect. If they were the first to deny the Finality of the Holy Prophet ﷺ, they would not have claimed to follow Mawlana Nanotwi as the *Qadiani* writer has confessed clearly in his book,

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[125] Tahzeerun Naas, pg. 3 - Quoted from *Risala Khatimun Nabiyeen Ke Behtareen Manee*, pg. 7, printed in Qadian.

the finality of the Prophethood of Rasoolullah ﷺ.

Let us examine the meaning of *Khatimun Nabiyeen* as *Muslims* generally understand it, and also see as to whom the first man was to reject the generally accepted meaning. We quote a well-known *Qadiani* Book, printed in Pakistan, in which they have rightly quoted Maulvi Qasim Nanotwi's interpretation of the concept of *Khatimun Nabiyeen* to prove the truth of Mizra Gulam Ahmed Qadiani. It states:

> "Muslims are unanimous that the Prophet ﷺ is *Khatimun Nabiyeen* because the *Qur'an* bears testimony to this. *Muslims* are also unanimous that the word *Khatimun Nabiyeen* used in the *Qur'an* is in his praise and is pointing out his greatness. Now the only question is, what is the meaning of the word *Khatimun Nabiyeen*. Obviously Qasim Nanotwi Sahib, the founder of *Darul* 'Ulum *Deoband*, has rejected the generally understood meaning of this *Qur'anic* verse.

<u>The Mawlana writes</u>:

'Before replying I wish to state that firstly the meaning of *Khatimun Nabiyeen* must be known so that my answer can be understood easily. So in the opinion of the lay masses the meaning of the Finality of the Prophet ﷺ is that his era is after the era of the past Prophets and that he is right at the end of all the Prophets. But it must be obvious to those who really understand that there is nothing great about the beginning of an era or the end of an era. Then how can it be correct to quote the verse: *'But he is the Prophet of Allāh and the Final of the Prophets,'* as a verse of praise. Yes, if this attribute is not regarded as an attribute of praise and if this station (the station of

the Prophet of *Islām* ﷺ as the last Prophet. This is a deception and stems from ignorance. When *Ahmadis* call themselves *Muslims* and recite the *Kalima*, how can they then deny the Finality of Prophethood. ***Allāh*** says in the Quran: *'Muhammad is not the father of you men but He is the Messenger of* ***Allāh*** *and is the Last Prophet.'*

"How can people having faith in the Holy *Qur'an* deny this verse? Hence *Ahmadis* never believed that Sayyiduna Muhammad ﷺ was not the Last Prophet. Nevertheless, *Ahmadis* do say that the meanings prevalent among *Muslims* at present are not consistent with the quoted verse and neither is the status of the Prophet ﷺ and his greatness exhibited in this verse befitting the Prophet ﷺ, as claimed by the *Muslims*!"[124]

TABLĪGHĪ JAMĀ'AT AND QADIANI *JAMĀ'AT* CONCUR ON THE DENIAL OF THE FINALITY OF PROPHETHOOD

Now I begin that discussion, after reading that you ought to be spellbound for a long time. The above quoted script is of *Qadianis*. It is totally clear that ***they do not deny the finality of the Prophethood of Sayyiduna Muhammad ﷺ, but they deny the understood meaning prevalent among the Muslims these days and because of this denial they are called the rejectors of the finality of his Prophethood.***

The above statements reveal that they do not reject the Holy Prophet ﷺ as a *Khatimun Nabiyeen* but reject the general meaning of *Khatimun Nabiyeen*, which is established in the *Muslims*. Because of this very rejection they are labeled as people who reject

[124] Paigham-e-Ahmadiyat, pg. 10

endeavo *'Urs*, do you have any soft spot in your heart for this movement, or can you prepare yourself to be included in this movement. You will say that because the *Qadianis* have a faith against *Islām*, they are not convinced of the finality of the Holy Prophet ﷺ, they do not believe in the wordings of *Qur'an* and *Hadith*, hence the question of a true *Muslim* to join their movement does not arise. May I point out to you that the *Qadianis* nave themselves proclaimed their '*Islām*' in the following words:

> "We have faith in that there is no God except Almighty ***Allāh*** and Sayyiduna Muhammad Mustapha ﷺ is His Prophet and His Last Messenger. We believe that Angels are true and the Resurrection Day for human bodies is true. We believe in Paradise. We believe in the whole *Qur'an* and whatever the Prophet ﷺ has mentioned. We believe that whosoever rejects any cardinal principles of *Shariat* is a non-believer. We encourage our followers to boldly read the *Kalima* and firmly believe in it and die on it. We believe in all the Prophets, we observe *Salāh*, Fast, give *Zakāt* (religious tax) and go for *Hajj*. We accept all the instructions of ***Allāh*** and His Rasool ﷺ. We accept every belief held by the *Sunnis*."[123]

Infact an entire pamphlet appeared in the "Sunday Times Extra" which we reproduce below.

Here the *Qadianis* have given a statement about the general beliefs of *Islām*, now read their script about the problem of the Finality of Prophethood. He writes:

"Some people claim that the *Ahmadis* refuse to accept

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[123] Ayyaamus Sulah, pg. 86, 87

> There is also another list of their Mosques, magazines and newspapers, and the description of other missionary activities that appear before you in these pages. [121]

Now in this connection read these paragraphs of a book published by the *Idara-e-Da'wah-o-Tablīgh* of the *Qadiani Jamā'at*. Through this you can correctly assess the Missionary activities of the *Qadiani Jamā'at*:

> "An English Lieutenant is working as a Missionary in England, devoting his life to this work. He offers prayers regularly. He does not consume alcohol. He publishes articles with his hard earned money and organises *Qadiani Ijtimas* also! Similarly a German has also devoted his life for this Missionary work. He is also a Missionary Officer, after a great struggle he managed to get out of Germany. We have just now received the information that he has reached Switzerland and is waiting for a visa there. This young man has a great zeal to serve *Islām*.
>
> "Another young author of Germany and his educated wife are intending to devote their entire lives, and perhaps after making this decision they will come to Pakistan to study *Islām*. Similarly a young man from Holland has decided to devote his life for *Islām* and will probably join as a Missionary of *Islām* in any country as soon as possible."[122]

Read these details of Missionary activities in Foreign Countries of the World, many times, and consider that in spite of these universal

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[121] Sidq-e-Jadeed, 7th June 1957, with reference to *Tablīghī*-e-*Islām*, Qadian

[122] Paigham-e-Ahmadiyat, pg. 30

I say that this is such a charming propaganda of *Tablīghī Jamā'at*, that when deeply examined, brings nothing but great astonishment. If you want to know the secret of this propaganda, then carefully examine those businessmen participating in *Tablīghī Jamā'at*. You will find among them such people who are doing import and export trade with foreign countries. Traveling in the name of 'preaching', and searching new fields for their business resources is such a trade secret, which these people have carefully camouflaged as religion!

And supposing we do admit that these people are going overseas for *Islām* only and because they leave their home countries and go to foreign countries, they deserve to be joined, then we want to say to the followers of *Tablīgh* this much, that if preaching in foreign countries is enough reason for which any *Jamā'at* may be joined then the *Qadiani Jamā'at* is worthy of this honour, whose preaching Centers have been established long before in those countries, where now-a-days the preachers of *Tablīghī Jamā'at* are making endeavo*'Urs* to enter. As Mawlana Abdul Mājid Daryabadi, the writer of the Deobandi group, editor of *'Sidq-e-Jadeed'* Lucknow, writes his comments on a booklet published by *Qadiani Jamā'at*:

> "This magazine is a complete pictorial exhibit of the services which *Ahmedia Jamā'at* of *Qadian*, is rendering for preaching *Islām* in its own colo*'Urs*. The missions of the *Jamā'at* are fully established in Europe, America, West Africa, Mauritius, Indonesia, Nigeria, India and Pakistan, and many different places. The list of all these missions, their activities, and through them the publicity of Missionary Literature in different languages e.g. English, French, German, Dutch, Spanish, Persian, Burmese, Malayan, Tamil, Malyalam, Marhatti, Gujrati, Hindu and Urdu, etc.

objective. They merely want to establish the *Wahabi* Sect, which is devoid of love, and respect for the Prophet ﷺ, *Sahaba* and *Awliya-**Allāh***. They want to demolish every *Mazār* (Tomb), uproot *Meelad*, *'Urs*, and *Esālé Sawāb*, etc. In short they wish to create a useless, docile and lifeless *Ummah* who can be a football at the feet of the *Kufār*!

Therefore, for achieving this objective, its sentiments, sincerity and sacrifice maybe commendable in the eyes of others, but so far as we are concerned, we regard the movement as an agent of religious assassination, with the personality of the Prophet ﷺ being the prime target. *Qur'anic* verses are quoted out of context to belittle Prophets and Saints. Those verses depicting the uselessness of idols and the folly of idol-worshippers are deliberately being attached to the graves of *Awliya-**Allāh*** and *Muslims* are being labeled as *Qabar Pujaris* (grave worshippers). If there ever existed in history a man who was grateful to his own murderers then and then only we accord you the option of being grateful to the 'sincere destructive activities' of *Tablīghī Jamā'at*, because **today it is impossible to find a movement full from top to bottom with murderers, as ruthless as those existing in *Tablīghī Jamā'at*.** Recently they have embarked on a campaign to murder *Muslims* because they regard the *Sunnis* as *Kāfirs* and *Mushriks*. They believe that to kill the *Sunnis* is *Sawāb*. Their belongings are worthy of being impounded. This is what the *Wahabis* did in Mecca and Medina, etc.

THE PREACHING OF RELIGION IN FOREIGN COUNTRIES

This magic of *Tablīghī Jamā'at* has also hood-winked certain people when the Missionary activities of the *Jamā'at* spread over Europe, Asia, and Africa and to the far distant places of the world.

If the pre-condition of examining intention is removed and deeds are only regarded as a criterion then there will certainly emerge many corrupt movements who are also devoted, hard workers and sincere to their despicable aims and objects, and even *Tablīghī Jamā'at* advises *Muslims* to keep away from them.

For example take the case of movements of Christian Missionaries, *Jan Sanghis* and Communists, in spite of glaring differences nobody can deny their sentimental struggle and the spirit of unimaginable labour and love of sacrifice, but in this connection we o'*Urs*elves feel that all these qualities are tempting us towards their aims which may be valuable for them but for us they are the root causes of annihilation and destruction.

And why go far, the people of *Jamā'até Islāmi* from whom the people of *Tablīghī Jamā'at* advise *Muslims* to disassociate, the spirit of sacrifice and sincerity with which its members work for spreading their movement is unique and in this age you will hardly find a better example to quote, but in spite of it the decision to remain aloof from it remains intact, and because as far as its real objectives and the results of their activities are concerned this *Jamā'at* is very harmful, almost fatal and misleading.

I say that this test should not only be restricted to *Jamā'at-e-Islāmi* if *Tablīghī Jamā'at* is also examined on this test stone, then accordingly its actual objectives and according to the result of its activities, it too, is not worthy of joining, because by having an attachment with this *Jamā'at* it is not possible for anyone to save himself from its religious harm.

As I have clarified earlier in the previous pages of the book that *Tablīghī Jamā'at* has emerged to change our religion under cover of *Kalima* and *Namāz*. Apart from this aim it has no other religious

that the circumstances under which they gave the above mentioned decision against *Jamā'at Islāmi*, is likewise and equally applicable against them too!

Since neither of them can claim that any specific Qur'anic verse has been revealed, outlining the greatness of *Jamā'até Islāmi* or *Tablīghī Jamā'at*, we obviously conclude that both of them are criminals of the same degree in the Court of ***Allāh***. Justice will not make concessions for anybody.

A true *Muslim* must remain aloof from a place where he finds misleading and wrong beliefs. There may be some good points in *Tablīghī Jamā'at* just as in *Jamā'até Islāmi*, but as it has been advised that *Muslims* should remain aloof from *Jamā'at-e-Islāmi*, similarly the advice of remaining away from *Tablīghī Jamā'at* in spite of some qualities is also justified. And this decision will be right according to Divine Law (*Shari'ah*) and reason.

THE REMEDY OF ONE MORE MISCONCEPTION

People have good faith about *Tablīghī Jamā'at* which it "exhibits" in the path of religion such as an "unbiased" spirit of "sincerity", its "good" objectives, and the zeal of "welfare" of religion can of co *'Urse* never be doubted in any manner.

I say firstly this is only an 'exhibition' which has wrongly been interpreted as reality. Secondly, if this is correct, even then the spirit of sacrifice and sincerity alone is not a commendable sentiment. It only becomes worthy if the cause is worthy. In this connection the things to be seen are the aims and objectives for which all these sacrifices and efforts are being made. If the aims are beneficial, profitable and honest, then there is no doubt about the merit of sentiments, sincerity and sacrifice.

"The Maudoodi Movement which is under operation in India and Pakistan in the name of *Jamā'at-e-Islāmi*, the majority of the aged religious leaders and *Muftis* of the following places, viz. Deoband, Saharanpur, Delhi, Phulwari Sharif, Khanqah-Rahmania (Munger), Dhabel, Bombay, Kanpur, Varansi, Daira-e-Ajmal Shah Ajmal Allahbad etc. **consider this *Jamā'at* harmful to *Muslims*.** And *Jamā'at-e-Ulema, Tablīghī Jamā'at, Ehrar,* Muslim League and *Ahle-e-Hadith* in the capacity of an association, finding religious misleading and deceptions in the movement, **advise the *Muslims* that they should remain aloof from this *Jamā'at* because the safety of religion is only possible by keeping far from them**.[120]

MAKE YOUR OWN DECISION

Now please state with justice that if such types of religious misconceptions exist in *"Tablīghī Jamā'at"* too, then are we not justified in advising *Muslims* to remain aloof from them for their own safety. So far as the existence of misconception in *Tablīghī Jamā'at* is concerned we have pointed out these things in the previous pages. Anybody who differs from these citations may rightfully challenge me.

And according to the above quoted references, ***Tablīghī Jamā'at itself is a party in declaring Jamā'at Islāmi as a fatal and misleading organization***. Surely then the Leaders of *Tablīghī Jamā'at* must at least admit this on the basis of their own decision,

[120] Hashia Maktoobat-e-Sheikhul *Islām*, pg. 302

and the achievement of the Pleasure of ***Allāh*** *in the Hereafter. It is evident that even a Muslim of a humble stature will not differ from this gracious objective. And we pray to* ***Allāh*** *the Almighty, that He may reward us with this blessing.* "[118]

Consider it carefully. The above-mentioned statements have readily accepted the literature of *Jamā'at Islāmi*, and its target, and the graces of its objectives, its necessities and benefits etc., it has even surpassed *Tablīghī Jamā'at*. Moreover in this avenue *Jamā'at Islāmi* has gone so far that it even regards and treats *Tablīghī Jamā'at* as defective and unsatisfactory, as the very religious teacher of *Darul* 'Ulum *Deoband*, writes in his book: *"Jamā'at-e-Tablīgh which was founded and established by Hazrat Mawlana Ilyas, is not satisfactory in the eyes of Mawlana Maudoodi so far as their method of preaching is concerned. Therefore, in the report of the third congregation page 71, in proposal number 17, Allama Maudoodi has been requested in these words: 'To work among the common people, so the method of the late Mawlana* Muḥammad *Ilyas may be adopted.'"*

In connection with this proposal, the following words are noteworthy. He replies: *"So far as I have been informed, I am not satisfied with their method of Tablīgh.* "[119]

After reading this you will be astonished to learn that even after praising *Jamā'até Islāmi* so much, and conceding to the grand qualities and religious benefits possessed by *Jamā'até Islāmi* the unanimous judgment of *Ulema-e-Deoband*, Saharanpur, *Jamiatê Ulema* and *Tablīghī Jamā'at*, regarding *Jamā'até Islāmi* is as follows:

[118] Tambeehat, pg. 4
[119] Tambeehat, pg. 12, Published at Deoband

decision is yo *'Urs*.

THE EXAMPLE OF A CASE

Probably you will be aware that, in the Indo-Pak Sub-Continent there is a *Jamā'at* in addition to *Tablīghī Jamā'at*, which is an organised religious Movement, and is called *Jamā'até Islāmi*. This is also a very attractive *Jamā'at*, because of its slogan, its missionary and reformatory steps, its untiring efforts and its apparent stature, as the Central Leaders, of *Tablīghī Jamā'at* have also accepted it. In this regard the rector of *Darul 'Ulum Deoband*, Qari Taiyyab Sahib describing his impressions about *Jamā'atê Islāmi*, says: *"I have seen the basic portions of the literature of this movement and as far as their effort to establish a Divine Government is concerned, and also its aims and objects I did not note anything against Divine Laws (Shari'ah) in them hence it is a beneficial and a good movement in the constructive aspect."*[116]

Now read a script of the Crown Prince of Qari Taiyyab, viz., Maulvi Muḥammad Salem and imprint it in your mind: *"How welcoming is that Mission, which Jamā'at Islami has presented and its target, meaning thereby, to invite towards faith in* ***Allāh****, to purify the life of a believer from hypocricy and contradiction and to hand over the reigns of Government to the believers and pious men snatching it away from the hands of non-believers and hypocrites."*[117]

At the end observe this Eulogy by a *Mudarris* (religious teacher) of *Darul* 'Ulum *Deoband*. He writes: *"The object of this Jamā'at is very noble. It means the establishment of the Government of* ***Allāh****,*

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[116] Kalam-e-Tayyiib, pg. 93, Published at Deoband
[117] Haqeeqat-e-Meraj, pg. 5, Published at Deoband

the good deeds of a man. Judge his beliefs first!" Beliefs form fundamentals while deeds follow.

THE TOUCHSTONE OF DECISION

I do not wish to say anything more than this. The evidence which I have given about the false beliefs of the *Tablīghī Jamā'at* from their own books in the previous pages are binding and irrefutable. They can either deny that the books cited do not belong to them or if I have framed false charges against them it should be proved that my references are incorrect.

If nothing could be done between the two, then it must be remembered that it is not wise to lose the essence of religion in the temptation of prayer and piety. Indeed it is an open revolt against *Islām* in the name of religious mindedness. It is the destruction of potentialities, wrong consumption of labour and a total wastage of time.

And since according to Thanvi Sahib the *Madressah* (religious school) established by people holding false beliefs, is a religious school of infidels and unbelievers (*Kāfirs*), and so much so that people who participate in the Missionary meeting of this school, are non-believers and infidels, then in that case we find the *Tablīghī Jamā'at* which falls within the range of these charges and in the light of previous references, not worthy of any attachment. Joining the *Tablīghī Jamā'at* will have no religious benefit whatsoever. Therefore, it must be understood clearly that before making any decision about the *Tablīghī Jamā'at* in respect of its good or bad, we must observe whether their beliefs are within the boundaries of *Islām* or not, because according to Thanvi Sahib when a heretic talks about religion, he is bound to mislead and misdirect. So far as the question of the false beliefs of the *Tablīghī Jamā'at* is concerned, it has already been recorded previously. The

Ihsan Islahi, in his book, "*Hakimul Ummat*". This letter is of that period when Mawlana Islahi, was the Manager of *Madressatul Islah*, Sarai Meer, District Azamgarh. This portion of his letter is relevant: *"The Fatwa (legal verdict) of Mawlana Thanvi has been published. Mawlana Shibli Nomani and Mawlana Hameeduddin Farahi are infidels and since this Madressah (religious school) is the mission of these very people, therefore Madressatul Islah is the religious school for Infidels and Unbelievers, and the religious scholars (Ulema) participating in his missionary meetings are also infidels and heretics."*[113]

After receiving this letter from Islahi Sahib, Mawlana Abdul Mājid Daryabadi wrote a letter to Thanvi Sahib in which he tried to present the defence of Mawlana Shibli Nomani and Mawlana Hameeduddin Farahi and describing their worship and prayer and *Namāz-e-Tahajjud*, etc., expressed their faith and piety.

Thanvi Sahib replied to his letter as follows: *"These are actions and conditions only. Beliefs are a separate entity from them. A man with corrupt beliefs is capable of good deeds too, and a man who has correct beliefs can also indulge in corrupt deeds."*[114]

Now read one more statement of Thanvi Sahib, he says: *"If a religiously corrupt man talks about religious matters, then too, darkness is inherent in it. In the profile of his writing a complete darkness is wrapped, therefore one must avoid the company of heretics and also one must avoid reading the books written by heretics."* [115]

In these sentences, Mawlana Thanvi is merely confirming what the *Sunni Ulema* have been saying from day one. ***"Do not just look at***

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[113] Haakimul Ummat, pg. 475
[114] Hakimul Ummat, pg. 476
[115] Kamalat-e-Ashrafia, pg. 55

gullible public!

I am quoting a writing of a devoted follower of the *Tablīghī Jamā'at*, Mawlana Amir Usmani, Editor of *'Tajalli' Deoband*. I quote him for the benefit of my readers. He writes:

> "Even a single defect of either faith or thought is often so serious that all the good actions are wasted. For example if any person does not believe that the Holy Prophet ﷺ is the last Messenger of *Allah*, or he does not possess in his heart respect for his Companions or does not regard the confirmed sayings of the Holy Prophet ﷺ as greater than a piece of history, is so serious that an entire line of good actions may not cancel its evil, and wherever evil is found, even mountains of good actions are useless."[112]

Please ponder over his statement. If this is the result when only ONE defective faith and thought occ *'Urs* how can the exhibition of good action be of any use to the *Tablīghī Jamā'at* who are riddled with corrupt beliefs. The details of false beliefs and thoughts of the *Tablīghī Jamā'at* have been given in previous pages, if you like, go through it once again.

THE FATWA (LEGAL VERDICT) OF INFIDELITY OF THANVI SAHIB ON MAWLANA SHIBLI NOMANI AND MAWLANA HAMEEDUDDIN FARAHI

Now read a *Fatwa* (religious verdict) of Mawlana Thanvi, the fountainhead of instructions of the *Tablīghī Jamā'at*. Mawlana Abdul Mājid Daryabadi has quoted a letter of Mawlana Amin

[112] Tajalli, June 1958, pg. 18

CHAPTER 5

AN ESTIMATE OF THE OUTWARDLY GOOD QUALITIES OF THE *TABLĪGHĪ JAMĀ'AT*

Up to now I have discussed their beliefs, thoughts, finances, aims and objects, expected results of its activities. Now I wish to investigate and analyse those outwardly good qualities of the *Tablīghī Jamā'at* through which they create a false impression among *Muslims*.

I hope that the information given below will be beneficial to people who are very fond of the *Tablīghī Jamā'at* because of its exterior 'good qualities'. As far as I have estimated the evident good qualities of the *Tablīghī Jamā'at* may be brought under two headings:

1. The struggle to start afresh the religious life among the *Muslims*.
2. The preaching of *Islām* in foreign countries (among *Muslims* only).

THE STRUGGLE TO INFUSE A FRESH RELIGIOUS LIFE AMONG MUSLIMS

Generally people think the *Tablīghī Jamā'at* in the following perspective, that in spite of a thousand defects in the *Tablīghī Jamā'at* related to faith and thought, nobody can deny that through its devotional spirit it is 'creating among *Muslims* a spirit of attachment with religion', apart from its Missionary activities. Therefore, it's not harmful if we accept its good qualities and neglecting its defect and drawbacks. This is the attitude of the

After confirming these statements about Mawlana Muḥammad Yusuf that he never accepted any financial help from any source, it will have to be admitted that there is surely some secret sources of income of the *Tablīghī Jamā'at*, which could be brought to light, otherwise these canals of gold and silver flowing in its Centers could have dried up long ago. And once it is established and proved it is no more difficult to understand that the Movement, which is advancing with the capital of foreign anti-*Islāmic* forces, will never fulfill the goal of *Islām* but the destined objective of its sponsors.

Whether at the back of this Movement there is the push and pull of the *Najdi* Government's *Riyal* or the Dollar of Western Nations, both of these sources have this objective before them. **Remove the love of the Prophet ﷺ from the hearts of *Muslims*. Portray him as just another ordinary man who is dead and gone. He cannot see you, hear you or assist you. Calling Mushrik those who call-out *Ya Rasoolullah* ﷺ and send *Salāms* to him are *Mushriks*. That is why the *Tablīghī Jamā'at* goes to *Muslims* and teaches them the *Kalima* re-converting them because they regard all non-*Wahabis* as *Kāfirs*** as was the belief of the *Wahabis* expressed in their book *"Fathul Majid"* and *"Kitab-alTawheed"*.

but it was the routine of Mawlana Muḥammad Yusuf that he never accepted any financial assistance of any type. As his biographer writes in his biography: *"He never accepted any amount of money for his religious movement (Tablīghī Jamā'at), his Madressah (Kashiful* 'Ulum*) and his institution as well."*[111]

Tell me honestly, is not this question nagging you endlessly, that **if he was not accepting any monetary assistance from anybody, how was this institution spending Lakhs of Rupees.** You will say that it was running because of ***Allah's*** help and is continuing to run so. I will concede that this is one hundred percent correct. But in this world of causes and effects even the Messenger of Allah ﷺ never refused assistance because of the needs of religion, and accepted the financial offers of the Companions. Who then is greater than the Prophet ﷺ and who is the man for whom gold rains from the sky?

If a religious institution could run with the Unseen Treasure of ***Allah***, then why has the system of *Zakat* (religious tax) been enforced in *Islām*?

THE UNSEEN HAND OF THE *TABLĪGHĪ JAMĀ'AT*

Under these circumstances you will have to admit that **behind this selfless struggle or showy spirit of sacrifice of the *Tablīghī Jamā'at* surely the working organ is the *Riyal* of the *Najdi* Government of Saudi Arabia or the Dollars of Western Nations (especially C.I.A.).** Moreover, since initially the British Government helped to sponsor the *'Tablīghī Jamā'at'*, then it is not impossible that even today this *Jamā'at* may be getting undetected help from the same sources.

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[111] Biography of Mawlana Muḥammad Yusuf, pg. 660

from the pen of the biographer: *"In the meantime Mawlana* Muḥammad *Yusuf also appeared and got involved in the discussion. When the facts were disclosed to him, he became very angry and said in clear words: 'I do not require property for myself or the Madressah'."* [108]

THIRD INCIDENT

The Biographer writes that a few rich people from Hyderabad and Bombay collected a large amount of Ten Thousand Rupees for printing the book of Mawlana Muḥammad Yusuf named *"Hayatus Sahaba"* without letting Mawlana Sahib know about it: *"But however Mawlana received this information, and he returned the entire amount and sent the money required for paper and printing etc. himself."*[109]

FOURTH INCIDENT

This very Biographer of Mawlana Muḥammad Yusuf writes: *"A trader who was a great devotee of Mawlana* Muḥammad *Ilyas, paid a visit to the Center four or five months after the death of Mawlana and presented a large amount of money to Mawlana* Muḥammad *Yusuf, Mawlana refused to accept it. He said: 'You are perfectly aware of the relations which I had with your deceased father, he loved me very much.' Inspite of this Mawlana* Muḥammad *refused to accept this money and said: 'I do not require this amount of money.'"*[110]

It must be noted that these incidents of refusal were not accidental

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[108] Biography of Mawlana Muḥammad Yusuf, pg. 662

[109] Biography of Mawlana Muḥammad Yusuf, pg. 662

[110] Biographer of Mawlana Muḥammad Yusuf, pg. 663

> still is, for a long time, failed to pay the grocery account. The grocer of the shop asked for payment for provisions supplied. For the payment of this loan certain well-to-do citizens and friends of Mawlana deposited an amount of twenty five thousand Rupees to the grocer without informing the Mawlana and decided among themselves to keep this a secret from Mawlana, and this amount should be spent in the management of the Center."[106]

After that he writes, when Mawlana came to know about this he called those people and said:

> "Whatever you people had done was in good faith, but in my eyes it was an act of tyranny. If you people make such types of arrangements then we shall not remain capable of achieving the help of ***Allāh***."

Quoting the name of Mawlana Manzoor Nomani, the editor of the incident writes:

> "After that Mawlana demanded that every one must take back his given amount, hence this was actually done."[107]

ANOTHER INCIDENT

A certain person named Col. Iqbal wanted to give some portions of his property in trust to the *Madressah* at the Center. He came for permission to the Center at Nizamuddin and met the *Munshi* (Clerk) and expressed his desires. Now read the incident after this

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[106] Biographer of Mawlana Muḥammad Yusuf, Pg. 661

[107] Biographer of Mawlana Muḥammad Yusuf, pg. 662

and evening. If we keep an average expenditure of five hundred visitors eating food in the morning and the evening, then too the expenditure cannot be less than twenty thousand Rupees monthly.

3. The Missionary Staff - those Central Religious Scholars (*Ulema*) of the *Jamā'at* who work for days and nights devising methods of trapping others, and they have attained special expertise in this art. This team of Paid Staff comprises of people from different provinces. A fairly big amount of money is spent on their salaries also.

THE SOURCES OF INCOME

To run such a big business, a big capital is required and nobody can deny this fact, therefore this *natural question cannot be suppressed. Where does the Tablīghī Jamā'at* receive this sizeable amount of money?

You will say that the *Tablīghī Jamā'at* enjoys the patronage of the Capitalistic Circle of the Indo-Pak Sub-Continent; hence all the expenditures are met by the donations of those people. But you will be dumb-founded or rather flabbergasted to know that these people do not accept donations or contributions of any kind from anyone. For example, the biographer of Mawlana Muḥammad Yusuf has quoted various incidents in this connection in his book. Please go through a few of these incidents given below.

FIRST INCIDENT

The Author of the book writes about the expenditure at the Center:

> "This is an incident of the initial period of Mawlana that the *Langar* (free-fold) which was under way for the visitors to the Centre of Hazrat Nizamuddin and

and All World Meetings. How on earth does the *Tablīghī Jamā'at* manage to procure wealth, so that after every one or two months they spend hundred of thousands of Rupees in holding Regional, All India and All World Conferences?

If we allot fifty Rupees average expenditure for each person, then for thirty thousand people 15 hundred thousands Rupees are spent. How do they procure this big amount? You may say that each person participating in the congregation bears his own expenses. I shall say that in this period of religious inefficiencies, it is highly improbable.

THE SALARIES OF THE HOUSE OF AMIRS OF *JAMĀ'AT*

It is a well known fact that all over India there are thousands of people who are engaged in work on local, regional and at All India levels for the *Jamā'at* and may be rightly called 'salaried' workers of the *Tablīghī Jamā'at*. It is evident that nobody can work on a free basis and still remain a permanent member of a *Jamā'at*, totally abandoning their economic activities. Hence, while it is difficult to make an assessment about the money spent on their salaries and traveling allowances and the to *'Urs*, it suffices to say that it is a large amount.

THE CENTRE AT NIZAMUDDIN DELHI

The expenditure of the Center are divided under three headings:

1. The expenditures of *Madressah Kashiful* 'Ulum in which the boarding charges of the students and the salaries of the teachers are included.

2. The *Langar Khana* of the *Tablīghī Jamā'at* from where free food is served to hundreds of the visitors every morning

their Missionary Activities with complete freedom.
Here it becomes completely clear that **the aim of the *Tablīghī Jamā'at* is not to preach *Islām* to non-*Muslims*, but its sole purpose is to change the *Muslims* to a special group in order to divide them in separate sects according to ideas.**

THE SOURCES OF INCOME AND EXPENDITURE OF THE *TABLĪGHĪ JAMĀ'AT*

The beliefs and faith of the *Tablīghī Jamā'at* is not such a closely guarded secret, as is its departments of finance, therefore this matter is under discussion among millions of people, who are eager to know the sources of its income for its extensive business.

We can easily divide into three heads the general expenditure of the *Tablīghī Jamā'at*:

I) Congregations or Assemblies (*Ijtemas*, *Jors* or *Mini Ijtema*)
2) The salaries of the House of *Amirs* (Leaders)
3) The expenditure of the Nizamuddin Delhi Centre

CONGREGATIONS

This is a fact, that hundreds of meetings are held each year in the name of religion. All India, All World Congregations, and according to their estimates and statements, the participants in the meeting are nearly 30 thousand to 50 thousand whereas the number reaches to several hundred of thousands during the All World Congregations.

Now the most important question, which arises, is that there are several other religious bodies and political parties in India who possess enough capital and also a team of enthusiastic workers but they do not even hold a regional congregation, let alone All India

a statement connected with the *Tablīghī Jamā'at*, returning from a tour of Gujrat. Responding to this statement, the Editor of the newspaper "*Nasheman*" commented from Bangalore. Remember that the Editor of this newspaper is a devoted follower of the *Tablīghī Jamā'at* and he has always defended the *Jamā'at*:

> "The statement which you have issued after the tour of Gujrat, connected with the *Tablīghī Jamā'at*, Ahmedabad, and the defaming campaign that you have launched against the *Jamā'at* of Noble people, relating wrong things to them, I must warn you that you will never succeed but will surely meet a shameful and humiliating defeat."[104]

Now read the details of these defaming things, the Editor writes further:

> "If you could prove that people of the *Tablīghī Jamā'at* have converted non-*Muslims* into *Muslims* or have started a campaign for the same, or have tempted people or have invited people to embrace *Islām*, then we are ready to receive the legal punishment. The *Tablīghī Jamā'at* has never tried to play upon religious sentiments."[105]

The Constitution of India basically accepts the right of religious freedom. This is the reason that so far as preaching religions are concerned, they are not punishable under law. But it is surprising that the *Tablīghī Jamā'at* denies its use of this legal right, and not only denies it but proudly announces its abstention from it, whilst in this very India, the Christian Mission is busy day and night in

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[104] Nasheman, Bangalore, 11 May 1969
[105] Nasheman, Bangalore, 11 May 1969

Islām for a few moments, possibly during a journey, but this deep relationship between two well-organised Associations could not come into existence without a secret connection and conspiracy!

The intellectuals possessing political enlightenment insist that to defeat the spread of Communism in India all these three Associations are getting financial aid from the USA in the name of religion, therefore if any illicit connection exists between the *Tablīghī Jamā'at* and Hindu *Maha Sabha* or *Jan Sang* it will not surprise us in the least!

A RECEPTION FOR A BEAUTIFUL DECEPTION

The Editor of the *Deobandi* Newspaper has presented this secret relation of the *Jan Sanghis* with the *Tablīghī Jamā'at* in this manner as if all this miraculous activity was on account of the magnetism of these pious Dignitaries of the *Tablīghī Jamā'at*.

I say that if the Members of the *Tablīghī Jamā'at* possess such effective and alluring spirituality, then why was its manifestation limited to high class catering management only. They could have converted any human being or an infidel into a *Muslim* by their inner piety. All they could do was sit in their own homes and get the *Muslims* to recite the *Kalima*. Up to now they did not go out of their homes to get any non-*Muslim* to recite the *Kalima*. How many non-*Muslims* have the *Tablīghī Jamā'at* converted to *Islām*?

THE DISCLOSURE OF AN IMPORTANT SECRET

While talking about the recitation of the *Kalima* by outside people, I want to disclose this secret that nobody should be deceived by their showy spirit of preaching.

There was an incident, some person namely, Hamdi Dalwai, issued

managed the *Tablīghī Jamā'at* Conference held in Batia. The actual script of news is given below: "Who were the Managers? They were non-*Muslims*, having the mentality of JanSangh and Maha Sabha. And the people for whom these arrangements were conducted were Muslims."[102]

In the second paragraph a picture is drawn about the mysterious and deep relations of the *Tablīghī Jamā'at* and *Jan Sanghis* in these words: *"Someone runs to fan the air with Morchhal, and somebody is preparing a tank for Wudu (Ablution). Some are surpassing others in establishing ration-shops, arranging a large quantity of sugar, making special and high-class arrangements for food. Some are trying to entrust themselves to make comfortable arrangement for these ascetics (Rish and Munis) who have left their homes for the sake of* ***Allāh*** *and who have traded this world for the Hereafter."*[103]

We wish to inform our readers with disgust and contempt that the dates of this Conference at Batia, coincided with the dates of the Hindu-Muslim Riots at Sur Sand, where the *Muslim* population was killed most brutally by *Jan Sanghis* and the *Hindu Maha Sabhaites* in every street and lane. Yet these very Jan Sanghis and *Hindu Maha Sabhaites* are the right hand men of the *Tablīghī Jamā'at*. Why?

A BURNING QUESTION

Really, it is highly astonishing that those *Jan Sanghis* and *Maha Sabhaites* who regard it as their religious duty to kill *Muslims*, why are those very *Jan Sanghis* playing the role of Managers to procure the necessities of life for the Muslims participating in the Conference. You may enjoy the co-operation of a big enemy of

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[102] Pavam-e-Milat Kanpur, 15th February 1968, pg. 5

[103] Payam-e-Milat, Kanpur, 15th February 1968, pg. 5

At the close of this discussion I want to say one thing explicitly that whatever I have written about Mawlana Thanvi and Mawlana Ilyas is not a charge but a historical fact, and the reporters of these incidents are their own followers and fellow Mawlanas. Up to now, if its inhabitants had not revealed the secret of the house, we could not have received even the slightest inclination. Therefore it is quite clear that the secret behind the stories of preaching's and teachings of these gentlemen is out!

Instead of imparting the sincere *Islāmic* Spirit, there was the aim of disruption by the English and also that there Leaders drew remuneration from them.

THE RELATION BETWEEN THE *TABLĪGHĪ JAMĀ'AT* AND THE HINDU COMMUNALIST PARTIES OF INDIA (ANTI-MUSLIM POLITICAL PARTIES)

Till now you have read the story of the conspiracies of the *Tablīghī Jamā'at* with foreign adversaries, now listen to the story of the illicit relationship between the *Tablīghī Jamā'at* and the Communalist Parties of India. [101]

In the Province of Bihar there is a town named Batia. There, a World Conference of the *Tablīghī Jamā'at* was held in the year 1968. Writing the details of this Conference, a *Deobandi* Newspaper of Kanpur published a highly sensational piece of news. I am sure that by reading this, 200 million *Muslims* of India and Pakistan must have been stunned. In this news this top-secret was disclosed by a dissident and inexperienced member of the *Tablīghī Jamā'at*. ***Jan Sanghi* and *Mahasabhaite* Hindus**

[101] These parties are behind causing Hindu/*Muslim* Riots in India, since 1947. There has been not a single Hindu/*Muslim* Riot in Pakistan.

MUTUAL RELATION OF THE TWO AGENTS

You have read earlier in this book that the English Government got the services of Mawlana Ilyas and Mawlana Thanvi to 'petrol bomb' the religious infra-structure of *Muslims* by establishing the *Tablīghī* Movement. Now observe the mutual relationship of two common agents of a single master, so that you may understand the nature of work and the background of the disruptive conspiracies easily. Firstly read this Eulogy by Mawlana Ilyas in favour of Thanvi Sahib: *"Hazrat Mawlana Thanvi has performed a great job, hence I intend to spread his teachings through my methods of propagation and preaching, so that his teaching may become popular in public."*[99]

Similarly Maulvi Muḥammad Yusuf writes in his letter: *"Whenever the Missionary Association (Tablīghī Jamā'at) reached Hazrat Thanvi Sahib, he always invited them, made Du'a for them and even deviated from his principle.He used to say: 'Ilyas has turned despondency into hope.'"*[100]

Now as far as the question of creating a civil war among *Muslims* and communal riots, through the teachings of Thanvi Sahib and his published books, are concerned (and which was the aim of the British Government), certain samples of that have been presented in the previous pages. After reading them you must have felt he has very honestly performed his duties against a renumeration of Six Hundred Rupees. This patriotism to the British is common to both Ilyas and Thanvi. One has prepared disruptive literature, and the other, invented an alluring method of *Tablīgh*.

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[99] Malfoozat-e-Ilyas, pg. 57
[100] Chashma-e-Aftab, pg. 14

the meetings and assemblies of *Meelad* were taking place everywhere. Hence because of the pressure of circumstances, Thanvi Sahib for a long time used to observe the ceremonies of *Meelad* and *Qiyam* against his faith. When some dignitaries of *Deobandi Jamā'at* chastised him for it, he replied: *"There I had to comply with the ceremony of Qiyam (standing) during Meelad meetings. I had to agree because I live there and because of monetary benefits and due to the fact that I get a salary from the Madressa."*[97]

I call every religious-minded *Muslim* to think carefully and decide without prejudice. Should this be the character of a 'pious leader', must he trample his faith for economic reasons?

Had Thanvi Sahib loved his religion, he would have migrated because the land of ***Allāh*** is very wide. He could have earned his livelihood without sacrificing his religious convictions. But if the emphasis is on money, then faith is no more important. Mawlana Thanvi sold himself over to the British, as Mawlana Shabbir Ahmad Usmani has reported it.

Now see another side of Thanvi Sahib's mind. The habit of selling and buying had made his conscience so daring and habitual that during his last days, he began talking about purchasing the conscience of others. Therefore, it has been quoted that surprisingly he used to express his desire to buy off a few influential personalities: ***"If I had the sum of Ten Thousand Rupees I would alot briberies to all of them and then automatically they will become Wahabis."***[98]

Allāh Forbid! Notice his great love for '*Wahabism*' that he had been thinking wishfully to make every *Muslim* a *Wahabi*.

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[97] Saif Yamani, edited by Maulvi Manzoor Nomani, pg. 24. (Mawlana Nomani is a leading Deoband Molvi)

[98] Al-Ifadat Al Yaumia, Book 3, pg. 67

Rupees per month, by the British."[95]

Surely the British Government was not his disciple (*Mureed*) for it to forward this amount as *Nazrana* (Gift) for the Pir. Moreover, *Nazranas* are presented occassionally; monthly payment means that it was the remuneration for services rendered! **The burning question is, how did the British establish a link with Mawlana Thanvi, and how did he end up on the British payroll**?

Read what is below and the secret will be exposed entirely. There was a brother of Thanvi Sahib bearing the name of Mazher Ali, who was a salaried officer in the C.I.D. Department of the British Government. People say that in all those matters he was the connecting link between the British Government and the *Ulema* of *Deoband.*

As Mawlana Hussain Ahmad Sahib has written in this letter: *"The brother of Mawlana Thanvi Marhoom remained a senior officer in the C.I.D Department till his last day. His name was Mazher Ali. Whatever he may have done is not surprising."*[96]

AN IMPORTANT NOTE

There is a false publicity of the piety of Thanvi Sahib in his own *Jamā'at,* on this basis there maybe someone ready to falsify Mawlana Shabbir Ahmad Usmani and Mawlana Husain Ahmad too.

In the previous pages I have pointed out that at one time Thanvi Sahib was a teacher (*Muddaris*) in *Madrassah-e-Jame-ul-*'Ulum, Kanpur. In those days the environment of Kanpur was such that people were immersed in the love of the Holy Prophet ﷺ, therefore

[95] Makalamatus Sadrain, pg. 11, Published at Deoband
[96] Maktoobat-e-Shaikhul *Islām*, Book 2, pg. 299

Therefore, the **English Government provided monetary aid to Mawlana Ilyas,** in order to achieve this objective. Mawlana Hifzur Rahman, Secretary *Jamiat Ulema-e-Deoband* in one of his lectures given in Calcutta, and later printed by the *Deobandis* as a Book, states: *"In this connection Mawlana Hifzur Rahman said that Mawlana Ilyas's Tablīghī Jamā'at was getting some monetary aid primarily from the government through Haji Rashid Ahmad, and then after sometime it stopped".* [94]

Shocking isn't it? Can you imagine the British Government helping the cause of *Islām*? No Sir, this *Jamā'at* was created by the British to create discord among *Muslims*, which it certainly did throughout the world. Do you note the disunity among the *Muslims*? Who split this once united *Ummah*? None other than the *Tablīghīs* and *Deobandi/ Wahabis!*

THE BARGAIN OF A PEN FOR PREPARING LITERATURE

After laying down the foundations of the *Tablīghī Jamā'at* in the Name of *Islām*, and in order to work out decided objectives, they felt the necessity of inflammatory literature, which will infuse into the minds of people, division and corrupt faith that will create different groups among *Muslims*, which will never unite!

Therefore, to accomplish this work the writing services of Mawlana Ashraf Ali Thanvi were acquired, as Mawlana Shabbir Ahmad Usmani has stated in *"Makalamatus Sadrain"*. He said, addressing Mawlana Hifzur Rahman in the same function at Calcutta: *"Please see, Hazrat Mawlana Ashraf Ali Thanvi was our acclaimed dignitary, in this connection we heard some people saying that he was being given an allowance of Six Hundred*

[94] Mukalamatus Sadrain, pg. 8, Published at Deoband

of *Islām*, and by making progress now it has became *'The Greatest Tablīghī Jamā'at in the World'* as the weekly *'Hamari Zaban'* from Aligarh writes: *"In the present Era, the example of systematic preaching which the Ahmadi Jamā'at (Qadiani Jamā'at) has established is astonishing. Through their literature, Mosques and Madaris (Religious School) these people have established their efforts in far off places like America, Africa, Asia, and Europe, on account of which the non-Muslim Associations are perturbed. Alas other people may take lesson from their example."*[93]

ANSWER TO A QUESTION

Reading these incidents you could ask that in the name of preaching *Islām* how did the English people benefit, if it is true they created a new "*Islāmic*" body. My reply is that the benefit of the enemy is not small, if a new door is opened, creating religious differences between *Muslims*, which will scatter the collective energies of *Islāmic* Society.

MONETARY AID FROM THE BRITISH GOVERNMENT TO THE MISSIONARY MOVEMENT OF MAWLANA ILYAS

This was the first front of English men to break the religious unity of the *Muslims*, which proved very successful. Because the *Qadiani Jamā'at*, on account of its open distinction and stirring name and sign could not become popular among the local *Muslims*, therefore the English felt the necessity for such an association whose sponsors may be experts in the art of entering among *Muslims* and sowing the seeds of discord, so that the *Muslims* are ever involved in religious in-fighting.

[93] Hamari Zaban, 24th December 1958

CHAPTER 4

THE HISTORY OF CONSPIRACIES AGAINST ISLĀM

If we deeply study, the destructive conspiracies of the enemies of *Islām*, then many such associations will surface, whose genealogy will be traced to the corrupt mentality of some Anti-*Islāmic* force.

For example, take the case of the *Qadiani Jamā'at* of India. This is an accepted fact that the creation of this *Jamā'at* was due to the benevolence of British Imperialism. As the Founder of the *Qadiani Jamā'at*, Mirza Ghulam Ahmad Qadiani has confessed: *"I cannot execute my task successfully, in Mecca or in Medina, or in Rome or Syria, or in Iran or Kabul, but under the protection of this Government (British Government), for whose progress and prosperity I pray to God."*[91]

Elsewhere he writes: *"Unconsciously this thought comes to mind that as a mark of service and obedience to the Government I have written many books and published them. As a result of which people call me an Infidel. This Government is not aware of the services we are rendering day and night. I believe that one day His Majesty's Government will surely recognise my services."*[92]

In the light of these confessing statements there remains no doubt about the *Qadiani Jamā'at* that it made progress under the direction of the British Government. But look at the audacity of the enemy, after laying the foundation he moved from amidst and this *Jamā'at* emerged as a religious body covering itself with the Gown

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[91] *Tablīghī* Risalat, pg. 69

[92] *Tablīghī* Risalat, pg. 28

At the close of this Chapter I just want to say one thing. **The *Tablīghī Jamā'at* for too long has hoodwinked you**. Open your eyes and see for yo*'Urs*elf, before it is too late! So far as the religious affiliation of the *Tablīghī Jamā'at* are concerned, every nook and corner of the same has come before you. You have read that agreement which they have entered into with the *Najdi* Tribe, each line of which is stained with blood of the Spirit of Devotion. You have also read about the exchange of gifts and greetings on the destructive activities and tyrannies of *Najdi* Barbarians in *Hijaz*. There is no doubt that the *Tablīghī Jamā'at* has evil intentions to stifle the truth.

This is well known to you that our relation of love and devotion to any association or a religious scholar is only because of their/his relationship with the Holy Prophet ﷺ. Since the *Tablīghī Jamā'at* has favoured, and assisted *'Qatilan-e-Hurmat-e-Rasool'*, then there is no question of us having any link with them whatsoever! The Central Leaders of the *Tablīghī Jamā'at*, by accepting the title of *Wahabi*; have openly exhibited that their entire capital of faith and action is not from *Madina Shareef* but from *Najd* and it is clear that since they themselves love the religion of Abdul Wahab Najdi it is not necessary to specify as to where they intend to lead the entire *Tablīghī* caravan!

Under these conditions a clear-minded *Muslim* has to decide as to how far one could remain faithful to the Holy Prophet ﷺ while co-operating with the *Tablīghī Jamā'at*. The question now is not at all about *Kalima* and *Namāz*. No! ***The question is: can a Muslim remain a Muslim at all, by co-operating with the group that tramples the respect of the Prophet*** ﷺ?

THE DELEGATION OF THE *TABLĪGHĪ JAMĀ'AT* IN RIYADH

Now observe the co-operation between the *Tablīghī Jamā'at* and the *Najdi* Group. You have heard the story of the period of Mawlana Ilyas, now read the tale of Maulvi Muḥammad Yusuf, his son.

Describing the activities of the Delegation under the leadership of Mawlana Abdul Ḥasan Ali Nadvi going from Delhi with Maulvi Muḥammad Yusuf, the biographer, writes in this book. Below is the description of the close relations between the *Tablīghī* Delegation and the Dignitaries of the Government of Saudia: *"Sheikh Umar bin Al Ḥasan, family member of Sheikh* Muḥammad *Ibne Abdul Wahab, is a direct descendant of the said person, he is the brother of the Chief Justice, Sheikul Islām in the Government of Saudia, Sheikh 'Abdullāh Ibnul Ḥasan (with whom Mawlana Ilyas had an agreement).*

"Doing the truthful acts and forbidding the evil acts" of Riyadh, who had very close relations with the Crown Prince. We established a very close relationship with him, because the credibility of his personality helped to remove any doubts which the anti-Tablīghīs could create in the minds of the authorities." [90]

May we point out here that the *Najdi Wahabi* Government was well aware that the *Tablīghī Jamā'at* had *Wahabi* beliefs and that it was an extension and an *Urdu* version of the corrupt *Wahabi* Movement.

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[90] Biography of Mawlana Muḥammad Yusuf, pg. 414

Sunnah, and the following of the Divine Law, and after that he descended his Masnad and bid farewell. The next day the Sultan decided to go to Najd and return to Riyadh."[88]

After receiving encouragement from the Sultan-e-Najd, now observe their departmental activities. He writes: *"Mawlana Ehteshamul Ḥasan after summarising the aims and objects of the Tablīghī Jamā'at, presented the same before Chief Justice, 'Abdullāh lbné Ḥasan (who is the descendant of lbné Abdul Wahab Najdi). Mawlana* Muḥammad *Ilyas and Maulvi Ehteshamul went personally to his house. He hosted them with great respect and benevolence and favoured every gesture and personally promised to give every assistance and sympathy."*[89]

THE THEFT OF THE PEN

I have quoted these extracts from their books; I did not add a single word from my side. However it is worth noting that they deliberately avoided quoting the aims and objects of the *Tablīghī Jamā'at*. But this really could not now be concealed that **the aims and objects which have been seconded for which promises of assistance are made, where the same with which the *Najdi* Tribe had emerged and had destroyed the everlasting sanctities of *Islām* and its everlasting memories**.

It can be understood even by a man of common knowledge that if their aims and objects had been different from that of the *Najdis* then the Chief Justice of the *Najdi* Government would not have promised any type of assistance and help.

[88] Deeni Dawat, pg. 100
[89] Deen-e-Dawat, pg. 101

similarity between the *Najdi* Movement and the *Tablīghī Jamā'at*. You would be shocked at the relationship between the Leaders of *Najd* and the Leaders of the *Tablīghī Jamā'at*. It is not only confined to similarity of thought and belief, but that the *Najdi* Government is feeding the *Tablīghī Jamā'at* with all its vast resources. As proof, I am presenting below a sensational detail of the agreement, which came into effect from March 1938 between the Sultan of Najd and the founder of the *Tablīghī Jamā'at*, Mawlana Ilyas.

Mawlana Abdul Ḥasan Nadvi has quoted this incident relating to Mawlana Ilyas, in his book *"Deeni Dawat"*. He writes that in 1938 when Mawlana Ilyas went to Hijaz for Hajj, he met the Sultan of Najd along with a delegation of the *Tablīghī Jamā'at*. Describing his preparations of this meeting with the Sultan, he writes: *"It was decided that primarily the aims and objects may be written in Arabic, and then the following may be presented before the Sultan. Mawlana Ehteshamul Ḥasan, 'Abdullāh Ibné Ḥasan met Sheikhul Islām and Sheikh Ibné Baleehad individually."*[87]

MAWLANA ILYAS IN THE AUDIENCE OF SULTAN-E-NAJD

"After two weeks, on the 14th March 1938, Mawlana Muḥammad *Ilyas, Haji 'Abdullāh Dehlvi, Abul Rahman Mazhar Sheikhul Mutawwafin and Maulvi Ehtesham-ul-Ḥasan went to meet the Sultan. Jalalatul Malk received them respectfully by descending from the Masnad and asked the Indian Guests to sit near him. These people presented the application for preaching, on which Sultan gave a concise speech on Monotheism, Holy Qur'an and*

[87] Deeni Dawat, pg. 100

There are also, during the preliminary period of preaching, those well known principles of *Islām*, from which nobody can differ, when a strong platoon of Leaders of a Movement and Followers of the Movement became ready then suddenly their minds are diverted towards 'compulsory reform' and 'belief-shaking disruptions'.

The *Tablīghī Jamā'at* of India is moving on this very line. Here also a strong platoon is under preparation by attraction to the well-known principles of *Islām*. And the impact of all the mental capabilities is consumed in the circle of *Muslims*, while more and more people are attracted to the *Jamā'at* in the name of preaching and reformation. The plan is that once their confidence is established with the Leaders of the *Jamā'at* then their mental attitude may be swayed to any side in future.

Probably this is the reason why the intellectuals of *Islām* have said that it is only while reading about some movement that one can find out the mind of the conveners of the Movement.

Being kept in the dark about the Founders of Movements always deceived people. They only studied the Movement and followed it, after that they were so ruthlessly changed into the artificial environments of the *Jamā'at* that in spite of knowing all the secrets of the *Jamā'at* at a later stage, they could not detach themselves from the Movement. Had it been known from the outset, they would not have joined the *Jamā'at* at all.

THE AGREEMENT OF THE *TABLĪGHĪ JAMĀ'AT* WITH THE NAJDI GOVERNMENT

I am going to expose to you a surprising secret of the *Tablīghī Jamā'at* after presenting the evidence of the religious and mental

to abstain from Evil." [84]

Moving forward, describing the extension of the influence of the invitation and preaching of Sheikh-e-Najd among the larger circles, he writes: *"Before the commencement of the Sheikh, 'Daraiyya' was a small town where ignorance prevailed. Primarily the Sheikh established circles for Sermons and teachings and he himself continued teaching the ignorant, the Holy Qur'an and Sunnah (Traditions) and use to infuse his 'invitation of Monotheism' sincerely in the worship of* ***Allāh****."* [85]

He goes on further to say: *"Up till now his invitation was limited to the districts of Najd, but this invitation was general. The necessity of reform was not only in Najd, the entire Muslim world was in a state of decline. The reforms or charity begins at home, therefore naturally the town of Usaina, Harimla, Daraiyya and other surrounding towns became the centers of the invitation of the Sheikh. But as soon as these areas exhibited the Signs of liveliness, the Sheikh extended his circle and sent letters to the Ulema, Amirs and Quzzats of distant cities and tried to make them accept his invitation."* [86]

THE *TABLĪGHĪ JAMĀ'AT* OF INDIA IN THE FOOTSTEPS OF NAJD

I have quoted these extracts from the primary history of preaching's of Sheikh Najdi, so that you will understand how the *Tablīghī Jamā'at* operates in India. There is a striking similarity between the activities of Sheikh Najdi and Mawlana Ilyas.

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[84] Muḥammad Ibnê Abdul Wahab, pg. 29

[85] Muḥammad Ibné Abdul Wahab, pg. 34

[86] Muḥammad Ibné Abdul Wahab

Wahabis) the only *Muslims*?

THE SIMILARITY BETWEEN NAJD AND DELHI IN INVITING MUSLIMS TO *ISLĀM*

With the absence of Political Power, their preaching's are now confined to speech, writing and Missionary activities only. ***Allāh*** forbid! If tomorrow these people acquire political power and military resources, then they would not desist from repeating the history of the *Najdi* Revolution here also.

So far as historical facts are concerned, the *Najdi* Movement too did not reach the pinnacle of tyranny at once. They too had initiated the movement with a very peaceful slogan of *Kalima*, *Tauheed*, *Salāh* and the general reformation of actions. **The real aim was executed with the British assistance.** They supplied the military hardware to oust the pious Turkish Sultans. The British also introduced Arab Nationalism in Arabia and incited the Arabs to eject the Turks. This was a Western ploy to install a puppet regime, controlled by the *Saud* family.

Hence Mawlana Masood Alam Nadvi, writing the Biography of Sheikh Najdi, in his book, "Muḥammad *Ibné Abdul Wahab"* writes about his preliminary teachings and preachings: *"After his return from Harimla he was determined to root out the practices of polytheism among Muslims and to popularise the doctrine of Monotheism and culture. He based his missionary program on monotheism to uphold the Kalima La Ilaha Illallah."*[83]

At a place he has quoted the words of the invitation of Sheikh-e-Najd as given below: *"I have come with this objective and I am inviting you to adopt the Kalima La Illallah, the basic requirements of Islām, and I am inviting people to adopt Truth and*

[83] Muḥammad Ibnê Abdul Wahab, pg. 23

It is clear that these gentlemen have got no racial or lineal relations with Ibné Abdul Wahab Najdi, but it can be safely said that they follow the school of faith of Abdul Wahab Najdi, that is why they have declared themselves to be *Wahabis*. According to clarification of Gangohi Sahib, *Wahabi* is that person who is a follower of Ibné Abdul Wahab Najdi.

With this it is obviously clear that these people have not only adopted the label of *Wahabi* but all the beliefs and actions of the *Wahabis* as outlined by the Sheikh of Deoband in his Book, *"Alshahab Alsaqib"*.

And this may also be said that the *Wahabi* ideological connection of these gentlemen is not to the extent of good faith, but gradually these people are trying to prepare the ground for a similar Indian revolution, like the one seen in *Hijaz*, created by the beasts of the desert of *Najd*.

Therefore, the campaign of labelling *Muslims* as Polytheists is evident in the *Tablīghī Jamā'at* similar to that of the *Najdi* Movement. Proof?

The Central Leader of the *Tablīghī Jamā'at*, Maulvi Manzoor Nomani writes: *"You should observe those grave-worshippers and Tāzia worshippers. The polytheistic actions and beliefs are ingrained to this degree in their hearts that they do not care to listen to any verdict of Qur'an or Hadith in this respect. Now I understand the polytheism of the past Ummah. If there had not been such people then it would have been very difficult for me to comprehend the polytheism of previous generations."*[82]

Strange! He lives in India. Didn't he see Hindus worshipping idols? Did he have to label *Muslims* as *Mushriks* or are they (the

[82] Al-Furqan Monthly, Lucknow, pg. 30, Jamidul Awwal Issue, 1972

then what would be the value of Mawlana Ilyas in comparison to them. This is called the unity of claim and argument at the same time. Now read the answer of Mawlana Zakaria, he said: *"If **Allah** decides for me then there shall be no need for anybody to ask me, I shall live here and here alone in spite of it."*

*"And if **Allāh** decided for anyone else, both of us will see it, and **Allāh** shall take this work from him. So wait, and pray to **Allāh** and if we see that nothing happened between these two things, then Maulvi Sahib, **I am a greater Wahabi than you**. I would advise you not to come here simply because of the grave of your uncle and existing hermitage and the doors and walls."* [81]

Right from Thanvi Sahib, to Maulvi Manzoor Nomani and Maulvi Muḥammad Zakaria, you have read their statements confessing, ***"They are very staunch Wahabis".***

THE DECISION OF REASON AND FACT

Now here is a matter to seriously consider and that is, if any one exhibits his affiliation to any person, there are only two ways, either he must have racial or lineal relations with him or he must be attached to his school of faith and action. For example the people who call themselves *Hanafi* in the Indo-Pak, it is evident that they bear no lineal or racial relations with Imam Abu Hanifa ﷺ, but they call themselves *Hanafi* because they follow his school of faith and action.

After learning this point please solve this question that since these central leaders of the *Tablīghī Jamā'at* have confessed themselves to be *'Wahabis'*, what is their real reason for this affiliation?

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[81] Biography of Mawlana Muḥammad Yusuf

understand that in this era Mawlana Zakaria Sheikhul Hadith Shahajanpur and Maulvi Manzoor Nomani are the central leaders of the *Tablīghī Jamā'at*. Therefore Maulvi Manzoor Nomani, feeling restless about the fatal disease of Mawlana Ilyas, writes regarding the problem of a successor to Mawlana Ilyas: *"One night my respected friend, Mawlana Ali Mian and myself discussed this issue and came to the conclusion that after the death of Mawlana Ilyas there had to be a personality who was loved by the people and who had love and feelings for Mawlana Ilyas and his mission, then only will this circle continue working. Such a personality in our eyes was the personality of Sheikhul Hadith Hazrat Mawlana* Muḥammad *Zakaria."*[79]

After this, according to his statement, Nomani Sahib met Mawlana Zakaria in the morning and placed before him the proposal of his friends so that he may accept his appointment as *Amir* of the *Tablīghī Jamā'at* at the Center. In this connection Nomani Sahib quotes a portion of his conversation: *"With this we requested that in case it is not done accordingly the entire Jamā'at would be disrupted.* ***We also clarify this about o'Urselves that "We are very staunch Wahabis".*** *For us there shall be no magnetism that here lies the grave of Hazrat Ilyas, this is the Mosque where Hazrat use to offer prayers and this the Hujra (Hermitage) where Hazrat use to live."*[80]

Observe that in this statement of Nomani Sahib the mental bias of *Wahabism* is reflected clearly. It is evident that for *Wahabis* when there was no attraction for the graves of the Companions of the Holy Prophet ﷺ and the members of the Messenger's ﷺ family,

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[79] Biography Mawlana Muḥammad Yusuf Kandhalvi

[80] Biography Mawlana Yusuf, pg. 192

a light for the information of simple-minded *Muslims*, I have to clarify this fact with documentary evidence as to what the relation between the beliefs of the *Tablīghī Jamā'at* and the *Wahabi* cult of the *Najdis* is.

The statement of the founder of the *Tablīghī Jamā'at*, Mawlana Ilyas, has been mentioned earlier, that the real object of the *Tablīghī Jamā'at* is to propagate the teachings and preachings of Thanvi Sahib among the *Muslims*. Keeping this reference in mind, read this confessing statement of Thanvi Sahib.

THE CONFESSION OF THE RELIGIOUS SCHOLARS OF THE *TABLĪGHĪ JAMĀ'AT* ABOUT THEM BEING WAHABIS

His biographer (Thanvi Sahib's) writes that the days in which Thanvi Sahib were a *Mudarris* (Teacher) in *Madressah Jame-ul-'Ulum*, Kanpur, an incident occurred. A few women of the *Mohalla* (district) came to him with sweetmeats and requested him to offer *Fateha*. His students, in his absence took away the sweetmeats from them and consumed it instead of offering *Fateha*. A great scandal developed and when Thanvi Sahib was informed, he came forward and addressed the people: ***"Brothers, only Wahabis live here, please do not bring anything here for Fateha-Niyaz, etc."***[77]

Lets see what the feelings of Gangohi Sahib are towards the *Wahabis*. Gangohi Sahib writes in answer to a query: ***"Muḥammad Ibné Abdul Wahab is known as a Wahabi. His beliefs were excellent."***[78]

Now read the feelings of the present leaders. First you must

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[77] Ashrafus Sawaneh, Book 1, pg. 45

[78] Fatawa-e-Rashidia, Book 1, pg. 111

Scholars) of Medina. This unmasks the mind of the *Najdis*. ***"O, the inhabitants of Hijaz you are greater infidels than Hāman and Firaun. We shall wage war against you in the same manner as was done against the infidels. You are the worshippers of Amir Hamza and Abdul Qadir (Jilani)."*** [75]

These sentiments are also to be remembered which the members of the delegation expressed about the *Najdi* Tribe: *"For the last century 'Qaume Najd' has been given to understand that with the exception of themselves all the other Muslims are polytheists. And the history of the Najdis for the past century tell us that their hands were never stained with the blood of infidels, indeed the bloodshed they have committed is only against Muslims."* [76]

THE RELATION OF THE *TABLĪGHĪ JAMĀ'AT* WITH THE NAJDI RELIGION

In the previous pages you have read about the illicit connection and deep relationship of *Firqa-e-Wahabia-Najdia* with the Jamiat-e-*Ulema-e-Deoband*, and you also know how reliable, accessible and intervening they were in the court of the Sultan, and used to give advices with esteemed acceptance.

The fact that they destroyed the graves of the *Sahaba* and *Ahle Bait*, repeating the disgusting deeds of Yazid is proof enough of the type of advice the *Tablīghīs/ Deobandis* gave Ibné Saud.

Now I want to say something in connection with the *Tablīghī Jamā'at* directly because of their being a missionary platoon of the *Deobandi* group. Even if the masks of their faces are not removed, their *Wahabi* temperament is known to us. Even then, just to throw

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[75] Report, pg. 85
[76] Report of the Delegation, pg. 105

which he made in the *Jame Masjid* after his return from *Hijaz*. This portion of this speech expresses his actual feelings.

> "I am sitting here in the House of ***Allāh*** (Mosque) and I say under oath that I have no personal enmity with Ibne Saud, apart from it I am not opposing him because of personal reasons. I wish to say only that much of what I have observed and I report clearly without fear of the displeasure of any *Jamā'at*. (He probably had the *Deobandis* and other stooges of the *Wahabis* in mind!) Sultan Ibne Saud and the members of his Government repeatedly talk about the Book of ***Allāh*** and *Sunnah* of the Holy Prophet ﷺ, but I have found that they were using the Holy Prophet ﷺ and *Sunnah* of the Holy Prophet ﷺ to gain worldly benefits."

> "The people who plunder and steal are evil doers, but the people who obtain worldly Government under the cover of the Holy *Qur'an* and the Sayings of the Holy Prophet ﷺ, are greater criminals than the thieves and the plunderers." [73]

This is also a portion of his speech.

> "This is the deed of *Najd* and the *Najdis*. Their hands are stained with the blood of *Muslims* and *Muslims* alone."[74]

Along with it we quote this portion of the report of the delegation of the *Khilafat Committee* in which they have described an eyewitness account of an incident. In an assembly at Medina the *Qazi* (Chief Judge) of *Najd* said, addressing the *Ulema* (Religious

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[73] Maqalate Muḥammad Ali, Book 1, pg. 95-96

[74] Maqalat, pg. 37

burning hearts filled with relief and happiness when these symbols of love and enlightenment were dismantled from the face of the earth. The Messengers of *Najd* were waiting to see the last dormitories of the beloveds of the Holy Prophet ﷺ demolished, and until the *Muslims* of the world did not shed tears of blood from their eyes, these evil hearted people did not breathe a sigh of relief.

At this point I wish to question the readers, bearing in mind the bond of blood relationship, tell me, if someone tampers with the grave of your near and dear ones, what will be your reaction?

And what about those beasts of the Desert of *Najd*, who dismantled the last resting places of the Princes and Princesses of *Ummahatul Mo'mineen* and the beloved Companions and defiled the sanctity of the shrines, can you pardon them at all?

And please answer me that even after the lapse of thirteen centuries if you have not pardoned Yazid, then how can you excuse these Indian tyrants, who have sent congratulatory messages to these callous people of *Najd*, on the repetition of the History of *Karbalah*. After all Yazid too did not personally massacre the offsprings of Sayyidah Fatima ؓ. Nevertheless, he too did not rest until all the glimmering faces of the family of the Holy Prophet ﷺ were not gored with blood and crushed by the hooves of the enemies' horses. Even today the *Deobandi* and *Nadwi Molwis* refer to Yazid, the murderer of Imam Husein ؓ, as *Ameerul Mumineen* Sayyiduna Yazid ؓ.[72]

THE RESTLESSNESS SHOWN BY A SOUL WHO ACTUALLY OBSERVED IT

Please listen to the speech of Mawlana Muḥammad Ali Jauhar,

[72] This is an accepted fact at the then named University of Durban-Westville (KZNatal), South Africa, which was offering the *Islāmic* Study co *'Urses*.

THE GRAVES OR SHRINES OF THE FAMOUS COMPANIONS OFTHE HOLY PROPHET ﷺ AND THE TABI'IN:

1) Amirul Momineen Sayyiduna 'Uthmān al-Ghani ؓ
2) Sayyiduna 'Uthmān Ibne Maz'ūn ؓ
3) Sayyiduna Abdul Rahmān Ibne Auf ؓ
4) Sayyiduna Sā'ad Ibne Waqqās ؓ
5) Sayyiduna Imam Malik ؒ
6) Sayyiduna Imam Nāfe'h ؒ [71]

NOTE:

The *Khilafat Committee* Delegation has published the photographs of all the Mosques and Shrines in its report from page 127 to 129. These pictures were taken before the demolition and after demolition. For further information and utility all these photographs have been included in this book also, so that you may visualise and may estimate the callousness and the enmity the *Najdis* harbour against the Family of the Prophet of *Islām* ﷺ.

THE EXCESSIVE PAIN OF THE WOUNDS

This was that victorious step of the *Najdi* Tribe, which the *Ulema* (Scholars) of *Deoband* were celebrating by sending their special representative to Arabia. They have exhibited their complete satisfaction and happiness at these atrocities. It means that the "Symbols of Love" which were cherished by the Blessed *Ummah* for the last thirteen centuries and safeguarded from the calamities of Nature, whilst the sight of those lovely scenes cooled the eyes of love and faith, these scenes used to prick the hearts of the *Najdis* and *Deobandis*, the antagonists of the Prophet ﷺ. Their

[71] Report, Khilafat Committee, pg. 80 to 89

destroyed the shrines of those great beings, without any remorse.

THE GRAVES (SHRINES) OF THE PRINCESSES OF THE FAMILY OF THE HOLY PROPHET ﷺ

1. The Daughter of the Prophet ﷺ, Sayyidah Fatima ؓ
2. The Daughter of the Prophet ﷺ, Sayyidah Zainab ؓ
3. The Daughter of the Prophet ﷺ, Sayyidah Umme Kulsoom ؓ
4. The Daughter of the Prophet ﷺ, Sayyidah Ruqaiyya ؓ
5. The Great Grand-daughter of the Prophet ﷺ, Sayyidah Fatima Sughra ؓ, the Daughter of Sayyiduna Imam Husain ؓ.

THE GRAVES (SHRINES) OF THE WIFE OFTHE HOLY PROPHET ﷺ

1) Ummul Mo'mineen Sayyidah Ayesha Siddiqa ؓ
2) Ummul Mo'mineen Sayyidah Zainab ؓ
3) Ummul Mo'mineen Sayyidah Hafsah ؓ

All the graves of the remaining nine wives of the Holy Prophet ﷺ.

THE GRAVES (SHRINES) OF THE DIGNITARIES OF THE FAMILY OF THE HOLY PROPHET ﷺ

1) The Prince of the Holy Prophet ﷺ family, Sayyiduna Imam Ḥasan ؓ
2) The Head of Sayyiduna Imam Hussain ؓ, Martyr of *Karbala*
3) Sayyiduna Imam Zainul Abedin
4) The Beloved Son of the Holy Prophet ﷺ, Sayyiduna Ibrahim ؓ
5) The Uncle of the Holy Prophet ﷺ, Sayyiduna Abbas ؓ
6) Sayyiduna Imam Jafar Sadiq ؓ
7) Sayyiduna Imam Muḥammad Baqir ؓ

Medina were dismantled."[69]

THE DESECRATION OF MOSQUES

You might have seen in India the grotesque scene of the desecration and demolition of Mosques at the hands of Hindus and other rioters, who are the real enemies of *Islām*, but in the Holy Land of *Hijaz*, please observe an admonishing phenomenon at the hands of people who claim to be *Muslims*!

The eyewitness among the delegates wrote:

> "The most painful and sorrowful thing is that like Mecca, certain mosques of Medina could not be spared and three Mosques were demolished like the Domes of the Shrines. The details of the Dismantled Mosques in Medina are given below:
>
> 1. *Masjide Fatima* adjacent to *Masjid-e-Quba*.
> 2. *Masjide Sanaya* (where the teeth of the Holy Prophet ﷺ were broken in the battlefield of *Uhud*)
> 3. *Masjide Minaratain*
> 4. *Masjide Mayedah* (where *Surah Mayedah* was revealed)
> 5. *Masjide Ijaba* (where a very important prayer of the Holy Prophet ﷺ was accepted). (Rebuilt since) [70]

THE DEMOLITION OF SHRINES (GRAVES)

The Delegates of the *Khilafat Committee* compiled a list of the demolished shrines of Medina. Note how these tyrants have

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[69] Report, pg. 88
[70] Report, Khilafat Committee, pg. 88

Again after one year in 1926, to review the condition created by the tyrannical hold of the *Najdi* Government in *Hijaz*, a world congregation was held during the *Haj* season at Mecca, and a Delegation of the *Khalifat Committee* was also sent to attend this conference under the auspices of *Motamar-Alam-e-Islāmi*.

THE REPORT OF THE SECOND DELEGATION OF THE KHILAFAT COMMI1TEE

On this occasion the Delegation of the *Khilafat Committee* sent the report of the impact and real incidents. This portion of the report is worth reading:

> *"On 22nd March a ship named Akbari landed on the coast. At that moment the most barbarous and heart-rending news that was received was the dismantling of Jannatul Baqi and other places also. But we were a bit reluctant to accept this news, because Sultan Ibne Saud had promised in writing to the Khilafat Committee that he will keep the Shrines of Medina intact in their original condition.*
>
> *But on reaching Jeddah when first of all we enquired from a member of the Government, Sheikh Abdul Aziz Aqeeqi, about the reality of this news, he confirmed it and said:* ***'The Najdi Nation regards it as its Sacred Duty to exploit and uproot that acts of Infidelity and Polytheism, and on this issue it will not care about the feelings of the Islāmic World."***

After this he writes:

> *"However, whatsoever may be the circumstances, in spite of all the obligatory promises and commitments of Sultan Abdul Aziz, all the domes and shrines of*

A TELEGRAM FROM LONDON

On 22nd August 1925 a Press Reporter in London, sent a telegram to the news agencies of India given below: *"The information has been received through reliable sources that the Wahabis have attacked Medina, and that the dome of Masjid-e-Nabawi had been damaged, (under this dome the Grave of the Holy Prophet ﷺ exists) and the Mosque bearing the name of Sayyidina Ameer Hamza ؓ has been demolished."*[67]

Hearing this sensational news every *Muslim* in every part of India was grieved and people were so much swept away by the storm of emotions that the *Khalifat Committee* was compelled to send its Representative Delegation to *Hijaz*. According to the report of *Khilafat Committee* this Delegation consisted of the following members:

1. Syed Sulieman Nadvi (Salman Nadvi's Father)
2. Mawlana Muḥammad Irfan
3. Mawlana Zafar Ali Khan
4. Syed Khurshid Ḥasan
5. Mawlana Abdul Majid Badayuni
6. Mr. Shoaib Qureshi

THE REPORT OF THE KHILAFAT COMMITTEE

The Delegation reaching *Hijaz*, reported to the *Muslims* of India: *"The Graves (Shrines) of Jannatul Mu'alla were dismantled and the house where the Holy Prophet ﷺ was born, was demolished, but the Najdi Government has assured us that it will not demolish or dismantle the Shrines of Madina similarly."*[68]

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[67] Report Khilafat Committee, pg. 30
[68] Report, Khilafat Committee, pg. 43

THE WELCOME ADDRESS OF JAMIAT-E-ULEMA-HIND

Your Majesty,

When the late Sultan Abdul Aziz Ibne Saud took the victorious strides especially for *Hijaz-e-Muqaddas*, the *Jamiat-e-Ulema-e-Hind* was the only party, which considered it as a good fortune for *Hijaz* against the European Diplomacy and congratulated the Late Sultan.

And then through its special representative it continued giving useful advices in the court of the deceased Sultan from time to time and *Jamiat Ulema Hind* proved very successful in this task because they accepted our advices, which closed the mouths of opponents and our corrective objectives also became successful.

After the complete establishment of the Government and the dynasty of the family of *Saud*, on the occasion of the First Haj Pilgrimage *Jamiat-e-Ulema-e-Hind* was that religious and political party which sent its representative and expressed its happiness and satisfaction.[66]

"The Victorious Step of the Najidis" for which *Jamiat-e-Ulema-e-Hind* had sent its message of greetings and the "Corrective objects" on which it has expressed its happiness and satisfaction, until the shuddering details of these things do not come before us we will not be able to understand the background of this address. Thanks to ***Allāh*** the details of these matters have reached us through reliable sources.

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[66] Shah Saud Walia Arab Ka Daura-e-Hind, Lala Rukh Publications, Srinagar, Kashmir, pg. 38

7. The *Wahabis* consider the Holy Prophet ﷺ devoid of knowledge of the Secrets of ***Allāh***, and believe that he only possessed the knowledge of the Divine Laws of ***Allāh***.[64]

8. The *Wahabis* consider as evil and *Bid'ah* the Speeches on the Birth of the Holy Prophet ﷺ i.e. *Meelad-un-Nabi.* In addition to it, they consider the celebration of the Death Anniversary (*'Urs*) of the Saints of *Islām* as *Bid'ah.*[65]

A SENSATIONAL EXPOSITION

I have written earlier that we have come to know these beliefs of *Wahabia Najidia* Sect through a friend not a foe, therefore nobody can be suspicious that these statements may be false.

I have called Mawlana Husain Ahmad a friend because in November 1955, when the Ruler of Najd, Shah Saud Ibne Abdul Aziz visited India then Maulvi Husain Ahmad had delivered a address of Welcome on 29th November 1955 on behalf of *Jamait-e-Ulema-e-Hind* and the meeting in which this address was presented, the late Pundit Nehru, the Prime Minister of India was also present. (The *Mawlana* was a devout fan of congress).

Now read an important part of this address along with the condemnation of that very Sect for which he had used phrases like, audacious group, *Wahabia*, the Sect of Devils, that has blackened pages after pages. For that very Sect of Devils he exhibits his religious companionship and harmony of mind and he did not hesitate to describe their historical rise.

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[64] Ash Shahab, pg. 66-67
[65] Ash Shahab, pg. 67

the era of his missionary work. Due to callousness of their hearts and weakness of belief they think that they are leading the people towards the right path. They think that now the Holy Prophet ﷺ has no right over us and he has not done any benevolence to us and after his demise we cannot derive any benefit from his holiness."

2. The belief of *Najdi* and his followers is that the life of the Messengers was limited to the age in which they lived, after the demise of the Messengers, they and all other true believers are equal in death. That is why they reject his *Wasila* and regard it as not permissible. **They say that the walking stick in their hands is more beneficial than the Prophet. At least that can be used to ward off the dogs.** While the Prophet ﷺ can't even do that! [62]

3. It has been heard from the tongues of *Wahabis* of Arabia that they harshly ask people to abstain from reciting *"Assalatu Wassalamu Alaika Ya Rasullulah"* and they jeer at and express their hatred against the people of Mecca and Medina.

4. The *Wahabis* of Najd also believe and say openly that to utter *"Ya Rasullalah"* (O Messenger of ***Allāh***), contains the assistance of a person other than ***Allāh*** and therefore it is polytheistic (*Shirk*). (The *Deobandis* also agree. I wonder why *Mawlana* missed this!)

5. The devil-minded *Wahabis* consider the use and recitation of *"Salato Salam"* on the Holy Prophet ﷺ, recitation of *Dala'il Khairat, Qasida-e-Burda, Qasida-e-Hamzia*, etc. as very bad and prohibited.

6. The *Wahabis* regard intercession (*Shafa'át*) of the Holy Prophet ﷺ so narrow-mindedly that they make it almost non-existent. [63]

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[62] As Shahab As Thaqib, pg. 45-46
[63] Ash Shahab, pg. 67

evils of this *Jamā'at* exceeds it's good.

CHAPTER 3

A STAGGERING RECORD OF RELIGIOUS TYRANNIES

One cannot deny the importance of Faith and Belief in Religious Life. The General mode of Statements of the Holy *Qur'an* is that it places the pre-condition of Faith before 'pious action'. In the view of the Holy *Qur'an*, actions (*amal*) are useless without a correct set of *Islāmic* beliefs, which are pre-requisites.

Muslims are divided into groups because of differences in beliefs. And every group is separate from the other on the basis of its significant beliefs.

It is a tragic event of history that the *Wahabi* Sect has recently attacked the Sanctity of *Islām*, and has callously disfigured the face of religious realities that had been intact for the last fourteen Centuries.

We present to you a portion of the Revolutionary Atrocities of this Sect in the History of *Islām*, from the tongue of a friend, not a foe.

1. The Story of the *'Wahabia Sect'* in the words of *Sheikh-e-Deoband* - Moulana Husein Ahmad. Now read the detailed beliefs of the *Wahabia* Sect from the pen of the *Mawlana*. At some places you will find his language a bit pinching due to rage almost bordering on the language of abuses. He writes: ***"The Wahabia use very audacious and insulting sentences against the status of the Prophet ﷺ and regard themselves as equal to the Holy Prophet ﷺ*** *and they accept an insignificant greatness restricted to*

It appears that *"Fatawa Rashidia"* was especially written to cater for the *Tablīghī Jamā'at*. This book seems to have a license to declare *Ja'iz* and *Na'jaiz* freely. Evidently the objective is not only placing beds but obviously of sleeping with stretched legs on the bed too. May ***Allah*** save us. Up to now the members of the *Tablīghī Jamā'at* have been using the Mosques for eating food and sleeping in the nights, but the day the beds are spread in the Mosques, there will be no difference between a residential house and a Mosque.

THE QUESTION OF ACCEPTANCE AND REJECTION OF THE PROGRAMME

You have gone through a detailed discussion in connection with the aims and objects of the *Tablīghī Jamā'at*. What is the atmosphere in which the *Tablīghī Jamā'at* wishes to remodel you? What is the central point of its efforts? What are the objects under its review? Whose teachings and instructions has it come out to propagate? With whom does it intend to connect the link of your thoughts? All these questions have been answered in the previous pages. Now you have to make a clear decision as to how far you agree with the aims and objects of the *Tablīghī Jamā'at*? Do you agree to propagate the samples of teachings and instructions, which are produced before you? Can you breathe peacefully for a moment whilst the Messengers of ***Allāh*** are openly criticised, and people are invited to believe in the greatness of the *Tablīghī Jamā'at*.

If your answer is in the negative then we have nothing more to say regarding your avoiding or sidetracking the *Tablīghī Jamā'at*, the decision of your conscience is sufficient for you. However, I want to elaborate at this point that there is no association in the world, which does not possess some good points together with bad points. Therefore, before deciding to accept the program of the *Tablīghī Jamā'at* one should consider its corrupt beliefs and realise that the

the Indo-Pak Sub-continent could have been saved from this big Sin. More-over a new question emerges from this verdict that if this is actually declared as interest taking then what will be the solution for the economic difficulties of the *Muslims*? How are *Muslims* to transfer money to other countries?

One gets the impression that by p*'Urs*uing such *Fatawas* the *Tablīghī Jamā'at* wants to paralyse the religious as well as the economic life of the *Muslims*, and by involving them in an endless chain of controversies they wish to leave them restless forever.

4) Now note another anti-unity *Fatwa*! **Somebody asked (Gangohi Sahib) how is it to embrace each other during Eid days, he replied that on Eid days to embrace each other is an act of Bid'ah.**[60]

In the *Hadith* the punishment of a *Bid'ahi* is Hell. Now in the Light of the utterance of Mawlana Gangohi, estimate how many scores of *Muslims* have reached the gates of Hell because they had embraced each other on *Eid* days!

If the *Tablīghī Jamā'at* has come out to perform this deed then we congratulate them and their efforts in leading *Muslims* to Hell. It is our experience that these people systematically eradicate all infrastructures of Unity and love under the pretext of eradicating *Bid'ah* and establishing *Sunnah*.

5) Finally go through another miracle of knowledge and art. *Islāmic* Divine Laws (*Shari'ah*) has established guidelines for respecting the Mosque, but Gangohi Sahib says: **"To place beds in the Mosque is correct for the traveller and the resident."**[61]

[60] Fatawa Rashidia, Vol. 2, pg. 154
[61] Fatawa-e-Rashidia, Book 2, pg. 89

not similar and is not the *Ijtema Harām* because it is similar to Christian practices during Easter?)

It is also shocking that auspicious nights are not observed in Mosques controlled by the *Wahabis*. After all, these nights have been highlighted by the Prophet ﷺ himself.

The night of *Rabi-ul-Awwal* (Birth of the Prophet ﷺ - goes by as just another night. No functions are held in Mosques under their control. The 10th of *Muharram* night (*Ashura* Night) goes by un-noticed. In fact the feeling of the *Wahabis* towards Sayyiduna Imam Husein ﷺ is cold, to say the least. Some *Wahabis* openly declare Imam Husein ﷺ as a traitor.

The 27th of *Rajab* (*Lailatul Me'raj*) is an insignificant night to them.

15th of *Shabān* (*Lailatul Barāt*) is observed in very few Mosques under their control. In fact *Fatawas* have been circulating to discourage the observations of these nights. It is quite clear that the *Wahabis* are campaigning to strip *Muslims* of those networks and forums that promote education and love. On *Eid* days the *Wahabi Imam* does not even read a *Du'a*, or meet the people. He alights from the *Mimbar* and just walks away. The *Islāmic Musafaha* (shaking hands) as practiced by the *Sahaba*, even *Muanaqa* (embracing) has been labeled as *Bidah* and has been stopped! These *Fatawas* can be seen in *"Fatawa Rashidia"*.

3) Note a new and astounding discovery of Gangohi Sahib. He says that to send money through Money Orders amounts to interest. He writes: *"To send money through Money Order is incorrect and amounts to interest taking."* [59]

In the light of this *Fatawa* can you imagine how many *Muslims* of

[59] Fatawa-e-Rashidia, Book 2, pg. 128

prejudice against the beloved grandson of the Holy Prophet ﷺ transparently evident here?

2) Now observe another display of the cruelty of heart: **The *Sherbet* in the name of the family of the Holy Prophet ﷺ is illegitimate for these gentlemen but to eat the roving crow is not only legal for them but also an act, worthy of reward.** Listen to this innovation from his tongue:

QUESTION

"In a society where eating of crows is regarded Harām, and the person who eats it is scorned, under such circumstances will the crow-eater gain some reward or will he neither be rewarded nor punished?"

ANSWER

The reply was: *"He will be rewarded"*.[58]

Think about it, what will the condition be of those *Muslim* in populated areas when members of the *Tablīghī Jamā'at* will include this act of heavenly reward along with their movement? Where else can they get a better prescription for earning heavenly reward? (Shocking! To have *Esāle Sawāb Jalsas* in *Muharram* is *'Haram'* because the *Shias* and *Rafzis* (misled devotees of Sayyiduna Imam Husein ﷺ do the same. If this is the yardstick to judge what is *Halāl* and *Harām* then may we ask the *Deobandis, Wahabis* and *Tablīghīs* as to *why they organise their Ijtema during Easter when the entire Christian world celebrates Mass*, the Crucifixion of Christ, Resurrection, etc. Is it not the Easter *Ijtema* to show solidarity with the Christians too? Are all these functions

[58] Fatawa-e-Rashidia, Book 2, pg. 130

marriage with him as a Muslim is illegitimate because we are not allowed to keep relations with a wicked man and to say Assalam-o-Alaikum to such a person is not correct and if trouble is anticipated, then do it, and going to visit such a patient, or to attend the funeral of such a man is not allowed."[56]

Rise above sentiments, and judge, purely on the basis of facts, that if this poison of mutual hatred is spread among the *Muslim* Society what will the end result be? There is a continuous increase of polarization among various groups of *Muslim* Society now days. After this well organised conspiracy, who will be able to pull down the walls erected between several groups of *Muslims*?

FIFTH DEED

Below is a list of Gangohi Sahib's attacks on the Traditional, Social, and collective lives of *Muslims* at large.

1) He says:

> ***"To make speeches on the Martyrdom of Sayyiduna Imam Husain ﷺ regardless of truth and authenticity, to offer drinks to people, to subscribe for Sabeel or Sherbet, or to offer milk, all of these things are incorrect and Harām because similar practices are undertaken by other sects, like Rāfzis."*** [57]

Muharram functions are held in almost the entire sub-continent, but Gangohi Sahib is not even willing to tolerate the authentic lectures given to highlight the brutality, sacrifice and oppression witnessed at *Karbala*.

Be just! Is not the spirit of favouring Yazid openly and the spirit of

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[56] Fatawa-e-Rashidia, Book 2, pg. 143
[57] Fatawa-e-Rashidia, Book 3, pg. 111

have been ignored, but here we see so many leaders of the *Tablīghī Jamā'at* guilty of the same offence!

On one side he tries to reduce the Messenger ﷺ to the level of a Follower (*Ummati*) and on the other hand he tries to raise himself to the level of the Messenger ﷺ. Now decide for yo*'Urs*elves what the aims and objects of the *Tablīghī Jamā'at* are. Is not the disruption created by *Qadianis* enough, or do we have to feed and breed another *Fitna*?

FOURTH SAMPLE

Conservatively speaking, ninety percent o the world's *Muslims* subscribe to *'Urs*, Shrines, Hermitages, *Mīlād* and *Fateha*. The *Muslim* World not only recognises such *Muslims* as *Muslims* but also have had social, cultural and religious ties with each other for centuries.

Suddenly Mawlana Gangohi insists that all relationship should be severed with those people who organise *'Urs*, *Mīlad*, *Salāms*, etc. Everything must be abandoned from marriage relations, visiting the sick, talks, salutation and funeral ceremonies.

QUESTION

"Are we allowed to marry anybody who indulges in the following acts: Covers the graves with sheets and seeks help from Sufis or participates in 'polytheistic ceremonies of 'Urs etc., and considers that these are good actions?"

ANSWER

"The person indulging in such actions is totally misleading and a wicked man and is liable to be accused of infidelity. To perform

(meaning himself).

His Biographer writes that he had reiterated this so many times.

> **"Listen! Truth is only that which comes out from the tongue of Rashid Ahmad! I swear that I am nothing, but in this age, salvation and guidance depends only upon following me."**[55]

Be impartial and think for a moment, the claim that during 'this age salvation and guidance depends upon following me' is no less than the claim to Prophethood, because this exclusivity belongs to Prophets. In other words there used to be an era when Salvation was subjected to following the Holy Prophet ﷺ. Now that era has ended and Salvation now depends on following Mawlana Rashid Ahmad Gangohi.

Being *Warisul Ambiya* it is the duty of the *Ulema* to encourage people to follow the Holy Prophet ﷺ. To ask people to follow themselves is not the job of the Religious Scholars. But Gangohi Sahib's claim is quite evident that he is not content with being an ordinary *Ummati* (follower) and desires to achieve the status of the Messenger ﷺ. No wonder that the entire *Deobandi* Sect follows him so blindly.

At this point my emotions are running quite high! When I think of the seriousness of this sentence my eyes become blood-shot. People say that one should not attack anyone's intention. This is no co-incidence that from Moulana Ilyas, the founder of the *Tablīghī Jamā'at*, to Thanvi Sahib and Gangohi Sahib, **every one of them have made advances towards the office of Prophethood**. Had it been just one odd *Molwi* whose pen had slipped, the matter could

[55] Tazkiratur Rashid, Book 2, pg. 17

The most heart rendering thing is that the Holy Prophet ﷺ says: *"If any Muslim calls another Muslim an infidel, then if he is really so, then the utterer is devoid of accusation, otherwise the Fatwa (legal verdict) shall return to the utterer himself."* [54]

In this instance if any person calls the companions of the Holy Prophet a *Kāfir*, if he is not expelled from *Islām* and *Sunnat*, then that means that his utterance of *Kufr* is correct according to the incident, because if it is not correct then according to the Sayings of the Holy Prophet ﷺ he must be a target of his own *Kufr*.

Is this black deed of Gangohi Sahib not enough to make a righteous *Muslim* shudder? Which believing *Muslim* will tolerate this unholy attack on the *Sahaba* and their Imām?

At this stage a point is also worth remembering, that if according to these people the person calling the Prophet's ﷺ Companions *Kāfirs* is not to be expelled from the *Ahlé Sunnah Wa Jamā'at*, then one can gauge what kind of *Sunnis* they are, because they too sometimes call themselves *Sunnis*. (To mislead the *Muslims*).

Hence, make a decision that by indulging in such heart burning activities the *Tablīghī Jamā'at* desires nothing more than this, that the Muslims may not live peacefully, amicably and united but their sentiments must be so much injured that they may remain restless as if lying on fire flakes.

THIRD SAMPLE

It has been the belief of *Muslims* for 1400 years that the Holy Prophet ﷺ is the Last Messenger and in following him alone rests the Salvation of Humanity. But Mawlana Gangohi claims that in this age, guidance and salvation rests upon following him.

[54] Bukhari Shareef

also *'Rahmatul-lil-Alamīn'*.

And then he has the audacity in making ***Allāh*** ﷻ a witness to the insolence of the beloved of ***Allāh*** equaling him with Thanvi Sahib. ***Allāh*** forbid! There can be no greater attack than this on the status of the Beloved of ***Allāh***.

At this point we wish to say nothing more than that if the *Ummah* of the Prophet ﷺ has an atom of modesty, love and faith, then it should nip in the bud all the shameful plans of the *Tablīghī Jamā'at* whose missionary activities desire to accomplish innovations of this nature. They must be aware that even today there are such devotees of the Holy Prophet ﷺ, who will die defending the Prophet ﷺ , and will not allow the Wahabis to concoct another *'Rahmatul-lil-Alamīn'*.

For the last 14 centuries it is an undisputed belief of *Muslims* that whosoever calls a *Sahabi* a *Kafir*, he himself becomes a *Kafir*, but Gangohi Sahib says that let alone being out of the fold of *Islām*, he will not even be out of the fold of *Ahle Sunnat wa Jamā'at*.

He writes: *"If any person calls a companion of the Holy Prophet ﷺ a Kāfir (an infidel) he is a c'Ursed man. Such a person should not be appointed as an Imam (to lead prayers in a Mosque) because it is disallowed, but he will not be ejected n from the Ahlé Sunnat wa Jamā'at for this sin of his."* [53]

"He is a c'Ursed man and to make such a person an Imam of a Mosque is disallowed." Please do not be deceived by these words because a c*'Urs*ed man in the language of the *Qur'an* is referred to a liar also, yet he can be appointed as an *Imam*, in spite of this evil there is no doubt about him being a *Muslim*.

[53] Fatwa-e-Rashidia, Book 2, pg. 141

Muhammad ﷺ with the title of ***Rahmatul-lil-'Ālamīn*** (blessings of the worlds). It is a title exclusively for him. There can be no other person in this universe to become a blessing for the worlds.

But Gangohi Sahib says that the quality of 'a blessing for the entire worlds is not exclusively for the Holy Prophet ﷺ, other people can also be called 'a blessing for the entire worlds'.

Now listen to this new 'discovery' in his own words: "Someone asked Gangohi Sahib if the title 'Blessing for the entire worlds' is exclusively for the Holy Prophet ﷺ or can we use this title for every person. He replied: **"The title 'a blessing for the worlds' is not an exclusive quality of the Holy Prophet ﷺ."** [51]

And note that this reply of Gangohi Sahib did not remain a reply only, but which he practically acted upon himself.

As the author of *"Ashrafus Sawaneh"* writes about Thanvi Sahib: *"Hazrat Wala's (Thanvi Sahib) personality was full of blessings from head to foot and that title of Kafa Billahe Shahīda (Allah is a witness to it) rightly fits him without exaggeration. Infact Hazrat Gangohi addressed the Sheikh of Arab and Ajam, Haji Sahib (meaning thereby his spiritual head) after his death.* ***He was uttering repeatedly "Alas, Rahmatul-lil-'Alamīn." "Alas, Rahmatul-lil 'Alamīn."***[52]

Astagfirullah! Observe these claims, repeatedly denying an attribute, exclusive to the Holy Prophet ﷺ. Firstly, Gangohi Sahib bestowed his spiritual head with the title of *'Rahmatul-lil-Alamīn'*, now **the author of *"Ashrafus Sawaneh"* making *Allah* ﷻ a witness says that the title of *'Rahmatul-lil-Alamīn'* may be truly applied to Thanvi Sahib and he uttered that Thanvi Sahib is**

[51] Fatawahé Rashidia, Book 2, pg. 9
[52] Ashrafus Sawaneh, Book 3, pg. 153

THE OTHER FRONT OF THE *TABLĪGHĪ JAMĀ'AT*

THE ACCOMPLISHMENT OF THE INNOVATIONS OF MAWLANA RAṢHID GANGOHI

After visualizing one front of the *Tablīghī Jamā'at* now please go along to the other side. Firstly read the remaining portion of the missionary sketch of Mawlana Ilyas, so that you may not lose sight of half of the map of his objects. Mawlana Ilyas, praising his spiritual head Mawlana Rashid Ahmad Gangohi, says: *"Hazrat Gangohi was a Mujaddid (reviver in religion) and a great Saint. It is not necessary for a Mujaddid (reviver) that all the work of revival may be exhibited by his hands alone, but whatever is evident from his disciples, belongs to him indirectly."* [50]

Have you understood? He wants to say that our hands shall accomplish the work of revival left after him. Therefore, to comprehend his remaining portion of the work of revival it is necessary to survey the work of revival performed by Gangohi Sahib, because, it is obvious that the succeeding *Mujaddid* (reviver) shall plan his map on the lines established by his predecessor.

Let us study a few examples of the revival works of Gangohi Sahib, given below:

FIRST INNOVATION

For the last fourteen centuries, this has been the undisputed faith of the *Muslim Ummah* that ***Allāh*** has addressed Sayyiduna

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[50] Malfoozat-e-Ilyas, pg. 132

RESULTS

Now at the end of this discussion, I appeal to your spirit of honesty and integrity to ponder over the various samples of the teachings and instructions of Thanvi Sahib given on previous pages, which I have quoted from his books.

These writings possess those ingredients that provide stimulus to the spirit of insolence against the Messenger ﷺ and it also opens the path for believing in the office of Prophethood for Thanvi Sahib. And there are certain portions of his teachings that stink of artificial piety and then that part of his teachings is very explicit, through which all the system of the collective society and religious traditions of *Muslims* go topsy-turvy, to this extent that nobody remains a *Muslim*.

Now, under these circumstances, decide for yo*'Urs*elf what the *Tablīghī Jamā'at* is achieving by propagating such dangerous and misleading teachings among *Muslims*, what else can result besides disunity, in every house, a war of differences of faith and ideas, and it may break into pieces, the traditional, collective and religious unity of the life of Muslims, resulting in disaster in both the worlds.

After giving such details, there is no need to repeat that a *Jamā'at*, which has such poisonous, and disuniting literature, is not worthy of being supported. If anybody doubts the reality of my statements then he should impartially survey those circles where the 'good' steps of the *Tablīghī Jamā'at* have reached, and there is no shortage of such places, where because of its teachings, atmospheres have been polluted by the differences of opinions and the fire of hatred is becoming more violent day by day.

never continue if links are not established even on the occasions of joy or sorrow.

We could have agreed to this if *Islām* had demanded it from us but ***Allah*** and His Messenger ﷺ have not asked us to abstain from these acts, then what right does Thanvi Sahib has to destroy our social traditions because of his whims and fancies.

Now the book '*Behishti Zewar*', which Thanvi Sahib has instructed to follow. Have a glance at the list of those ceremonies, which, according to him throws a *Muslim* out of the folds of *Islām*:

> **"To call someone from a distance and to think that he has received the message, to ask for fulfillment of desires from someone, to bow down before someone or to stand like a picture before someone, to put floral *sehra* over the head of a bridegroom, to keep the names of Ali Bakhsh, Husain Bakhsh, Abdul Nabi, etc., to say that if *Allāh* and His Messenger ﷺ wills, this work will be done."**[49]

Just imagine, if these teachings of Thanvi Sahib are admitted as true, then out of 250 million *Muslims* of the Sub-Continent, only a few shall remain, who could be rightly called *Muslims*, the rest of them will be ejected from the sphere of *Islām* immediately.

Perhaps this is the reason why the *Tablīghī Jamā'at* insists on *Muslims* renewing their *Islām* by reciting the *Kalima* once again, if not there is no need to ask born *Muslims* to read the *Kalima*. In any case how many non-*Muslims* have they converted to *Islām*?

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[49] Behishti Zewar, Part 1, pg. 37, Under the description of the things of Polytheism and Infidelity.

etc."[47]

After this he writes:

> **"Do not attend the ceremonies of marriages, Aqīqa, shaving of head, 6th day ceremonies of the birth of a child, engagements, etc. and never call anyone at your house for these ceremonies. You must read or listen to a book called *'Behishti Zewar'*, and you must follow it."** (As if to say that it is more important than the Holy *Qur'an*).

Now study a list of those ceremonies, which must be abandoned in order to establish relations with Thanvi Sahib, and also to get benefits from his blessings. He writes:

> **"The third day *Fateha* of deceased, the tenth day, the twentieth and the fortieth day fatehas of dead persons, to attend the annual *'Urs* of the Sufis, to make request to Sufis, to celebrate publicly, *Fateha, Niyaz, Giyārwī*, etc., to celebrate the Birthday Anniversary of the Holy Prophet ﷺ (to arrange grandly to observe the relics), to prepare *Halwa* in *Shabe Barāt*, to distribute sweets on the occasion of the finishing of the recital of the Holy *Qur'an* in *Ramadān*."** (Abstain from all these acts).[48]

Stop here for a few moments and consider what the condition of the *Muslim* Society would be if it follows the teachings and instructions of Thanvi Sahib. Those ceremonies of life, which require collective performance, how will they be held? The mutual relations of families, and the mutual connection of relatives can

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[47] Qasadus Sabeel, pg. 26
[48] Qasadus Sabeel, pg. 31

type of Anti-Prophet teachings among *Muslims* then in spite of being a *Namāzi* (one who regularly offers five times obligatory prayers) what is there to guarantee their salvation?

A man who remains dormant or inactive may be pardoned but if a man is antagonistic towards Allah's Messenger ﷺ, he cannot be pardoned in spite of his good deeds.

FIFTH SAMPLE:

Now observe certain samples of the teachings and instructions of Thanvi Sahib connected with the social, traditional and collective system of life.

Specifically instructing the men, he says:

> **"*Aqīqa* and *Circumcision* ceremonies and to assemble in the *Maktab* of *Bismillah*, abandon them all, neither celebrate them in your house nor attend these functions in other people's homes. During the periods of grief and demise, third day, tenth day and fortieth day *Fatehas* should be discontinued. Do not prepare *Halwa* in *Shabé Barāt* or participate in the *Muharram* functions in your homes also do not go to other people's homes to participate in them."** [46]

Now read the instructions of Thanvi Sahib for women, he writes:

> **"Do not perform *Fateha* or *Niyaz* of the friends of *Allah* (*Awliya-Allāh*). Do not pray to *Allāh* through the Wasila of these Sufis, do not prepare Halwa in Shabe Barāt, do not observe Muharram, Arfa,**

[46] Qasadus Sabeel, pg. 26

happiness would have been legitimate if the Divine logic did not abstain us from doing so and it is clear that the collection of good and evil is always evil."[44]

It means, **to rejoice on the Birthday of the Holy Prophet ﷺ is illegitimate**; therefore it is clear that no reward shall be gained in the Hereafter for this.

This was the legal verdict (*Fatwa*) of Thanvi Sahib for the Beloved Prophet of ***Allāh*** ﷺ, now read another *Fatwa* by him about himself. The author of *"Ashrafus Sawanah"* Khwaja Azizul Ḥasan, who was a beloved devotee of Thanvi Sahib, wrote about himself remarked to Thanvi Sahib modestly and bashfully: *"I always think that had I been a woman, I would certainly have married you."*

At this expression of love, Hazrat Mawlana Thanvi became extremely cheerful and started laughing uncontrollably. He then proceeded to the Masjid, saying: *"This is your love, you will be rewarded for this, and you will be rewarded for this."*[45]

Are you noticing this show of self-worship and self-conceit on the part of Thanvi Sahib? By celebrating the Birth Anniversary of the Holy Prophet ﷺ, if *Muslims* express their love for the Beloved Messenger ﷺ then there will be no blessings or rewards for them in the Hereafter, **but if the disciples of Thanvi Sahib express their obscene love by desiring to be his wife, then on the obscenity also they are entitled to be rewarded by *Allāh*!** This is the height of enmity against the Messenger of Allah ﷺ. We cannot imagine that the hearts of so-called *Muslims* to be so black and harsh towards the Prophet ﷺ.

Now tell me honestly that if the *Tablīghī Jamā'at* spreads such

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[44] Kamalaté Ashrafia, pg.144
[45] Ashrafus Sawanah, pg. 28

while reciting it when one reaches *'Assalam-o-Alaika Ayyo-han-Nabi'*, naturally one will think of the Prophet ﷺ. Now there are only two ways, either one will think respectfully or with degradation - if one thinks about the Messenger ﷺ respectfully it will be infidelity according to *Deobandi* Religion, and if one thinks with degradation then it is an insult to the Messenger ﷺ which is declared a blasphemy, concurrently.

Now to avoid this difficulty either a man must abandon *'Attahiyat'* in prayer totally, but the difficulty is that its recital is compulsory (*Wajib*) and by abondoning the compulsory, prayer remains incomplete. Another position is that *'Attahiyat'* must be recited but the thought of the Prophet ﷺ may not be brought to mind, but the saying of Sayyiduna Imam Ghazali ﷺ warns the *Muslims*: *"Firstly you must imagine that the Messenger ﷺ is present in your heart and then say 'Assalamo Alaika Ayyohan Nabi'."* [43]

In any case there is no way for the *Tablīghī Jamā'at* members to offer prayers according to the rules set up by their own leaders! It is necessary for them to obtain pardon from ***Allāh*** because of their faith, which they have expressed in *"Sirate Mustaqīm."* But they never retract from their beliefs. And when the followers of the *Tablīghī Jamā'at* can never perform their own prayers properly, how can they stimulate others to do so!

FOURTH SAMPLE:

It is said that a person questioned Thanvi Sahib, that on the occasion of the Birth of the Holy Prophet ﷺ, when a declared infidel like Abu Lahab gets the reward in the hereafter, then if *Muslims* rejoice on the Birth of the Holy Prophet ﷺ, what blessings and rewards do they stand to gain?
Thanvi Sahib gave the following reply: *"Displaying this type of*

[43] *Al Hawi Lil Fatawa* and *Fatawa Shami*

Prophet ﷺ, but what are the instructions of Thanvi Sahib regarding imagining him (Mawlana Thanvi) in *Salāh*.

Mawlana Abdul Mājid Daryabadi, who is the special caliph of Thanvi Sahib, wrote a letter to him: *"Lack of concentration in Salāh is an old problem. But it is my experience that whenever I imagined you in Salāh the problem of concentration vanished, only for a short while though. Nevertheless, please advise me if this action is correct, if it is not, then I shall be careful in future!"* [41]

This was the personal question of Maulvi Abdul Mājid; now listen to the answer of Thanvi Sahib: *"It is correct as long as you do not disclose this to other people."*[42]

The double standard of faith and mind, 'The enimity with the Holy Prophet ﷺ' and 'The worship of Sheikh (Spiritual Head)' are the teachings of Thanvi Sahib. And *"The information must not be disclosed to others"* is so sensational that from this very sentence the integrity of 'their religion' is fully exposed. At this point the theft of the heart can be detected openly, that externally they pretend to be torch-bearers of the Unity of ***Allāh***, and secretly they ask their devotees to worship them! I now ask every ***Allāh*** fearing *Muslim*, that if such 'Anti-Prophet' and 'Polytheistic Teachings' are spread amongst the *Muslims*, won't the *Muslims* end up in Hell?

AN IMPORTANT QUESTION:

Another question is that when according to the faith of the *Tablīghī Jamā'at*, to imagine the Holy Prophet ﷺ during the execution of prayers is polytheistic, then how will they execute their own prayers, because it is obligatory to recite '*Attahiyat*' in prayers and

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[41] Hakimul Ummat, pg. 54
[42] Hakimul Ummat, p. 54

This is that very ignorance which *Islām* has crushed for good, but through the teachings of Thanvi Sahib, the *Tablīghī Jamā'at* wants to revive and resurrect that very caste system among *Muslims*. [39]

In conclusion, observe one more "grand sample" of the teachings of Thanvi Sahib, the editor of his "*Malfoozat*" enumerates his spoken statement below:

> "Thanvi Sahib said: 'I am not too choosy about invitations and gifts and *I do not distinguish between Halāl and Harām, because I am not pious*."[40]

If the *Tablīghī Jamā'at* wants to propagate such teachings among the *Muslims*, then may ***Allāh*** protect this nation's morals and its righteousness and character. There shall be no spiritual progress; such teachings will destroy the remaining wealth of morals and piety.

THIRD EXAMPLE:

This is a concurrent **faith of Thanvi Sahib and all the *Ulema* of *Deoband* that to think of the Holy Prophet ﷺ in Namāz is worse than to get immersed in the thought of a bull or an ass.** As soon as a man will think of the Holy Prophet ﷺ, his prayers will be null and void and he will be committing shirk. These *Ulema* argue that because the thought of the Holy Prophet ﷺ will come to mind with honour, hence in prayer the thought of a person other than ***Allāh*** will lead to polytheism. For reference see the standard book of *Deobandi* Religion, *Siratê Mustaqim*, pg. 78, which is very well known. This is what they believe about the imagination of the Holy

[39] The *Gujerati* speaking communities who generally belong to the *Wahabi* sect are very prone to practice this Hindu caste-system. They are also the ardent supporters of Mawlana Thanvi.

[40] Kamalaté Ashrafia, pg. 406

know so many mechanisms of fabrications." [37]

There is no need to tell the *Muslims* what kinds of "benefits" are achieved through the teachings of a hypocritical man. However I would like to say this much that hypocrisy is the most shameful vice of a man, but Thanvi Sahib haughtily confesses possessing this art. Consider, that if the *Tablīghī Jamā'at* spreads amongst *Muslims* such type of teachings, what will the fate of *Muslims* be? Whatever little signs of piety, are scattered here and there will also vanish.

Now observe one more sample of the teachings of Thanvi Sahib. The editor of his "*Malfoozat*" writes:

> *"Once Thanvi Sahib became angry with a man and asked his followers to severe all relations with him. When he came back for personal pardon, he was instructed: 'Make this apology daily after Maghrib prayers, then only will you be excused of your fault.'"*

Now read these shameful words due to that announcement which he was forced to utter:

> *"Respected Sirs, because I belong to that particular cast and because of the deficiency of my courage, I began to consider myself great due to the blessings of my patron (Thanvi Sahib), hence the punishment I am undergoing."*[38]

It is no crime to make a criminal confess to his crime, but to ask him to say that he belongs to a particular low cast, that is why he committed that crime, amounts to total degradation and humiliation of an entire people.

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[37] Ḥasan Al-Aziz, Book 1, pg. 13

[38] Kamalaté Ashrafia, pg. 169

reassurance that your Spiritual Head (Thanvi Sahib) with the blessing of Allah is a follower of Sunnah." [36]

With what cheerful mind this open blasphemy has been praised, how many silent indications and hints are hidden for the devotees and disciples, needless to say. A question could be asked here, that surely if the tongue of the disciple had gone out of control, the pen of the Spiritual Head was indeed quite sober, why did he endorse the word of blasphemy deliberately?

Tell me honestly that if such type of teachings, full of blasphemy, are propagated among the *Muslims*, what will be the end of their faith and *Islām*? But it is really surprising that after such open misconception and waywardness, the *Tablīghī Jamā'at* still insists to propagate the teachings of Thanvi Sahib among the *Muslims* at large. I do not comprehend as to why this *Jamā'at* is taking such a hazardous step against the integrity of *Islām*. I cannot say that it is trying to recite a *Kalima* in the name of Thanvi Sahib, **but in its missionary activities we are clearly observing the signs of a new Qadian**.

ANOTHER SAMPLE:

Mawlana Ahmad Sa'īd Akbarabadi has pointed out the particular nature of Thanvi Sahib in the "*Burhan*" monthly in a specific manner, now read about its confession from Thanvi Sahib himself. The editor of the "*Malfoozat*", Khwaja Azizul Ḥasan writes:

"Hazrat Thanvi said, addressing me personally that: My numerological name amounts to 'great hypocrisy' is it not correct? After all I am the son of a Sheikh, and these sons of Sheikhs are very hypocritical. I also

[36] Al-Imdad, pg. 34

his Spiritual head, Thanvi Sahib, after describing the scene of the dream, he writes: "I constantly thought of '*Hozoor*' (Ashraf Ali) but in the state of consciousness I remembered the mistake in the recitation of the *Kalima*. I decided to rectify it so that it is erased from my mind and its repitition avoided. With this intention I sat up and then turned to another side and laid on the bed to correct the mistake of the *Kalima Sharīf* by reciting *Darood Sharīf (Salawāt)* on Rasoolullah ﷺ. But while reading the *Darood Sharīf* again, instead of the name of Rasoolullah ﷺ I read Ashraf Ali.

"I am awake, not dreaming but uncontrollable, helpless and my tongue was beyond my control. That entire day I had the same thought. The next day, while awake, I felt this ecstasy and cried bitterly. There were many other reasons, which were due to the love of 'Huzoor' (Ashraf Ali). How much can I say?""

N.B.: This unfortunate *Murīd* (Disciple) of Ashraf Ali informed his Peer (Spiritual Guide) about this incident and experience, who in return replied to him as follows: *"There is consolation for you in this incident that the person towards whom you turn, is, by the Mercy of Allah, a follower of Sunnah."* (Mawlana Thanvi is a follower of the *Sunnah*). *24 Shawwal 1335.* [35]

How unfortunate and crooked is that tongue which never goes out of control to criticize its Spiritual Head, **but which goes out of control to accept the declaration of his Prophethood**. The most admonishing show of this incident is that, instead of the Spiritual Head warning his devotee against this word of blasphemy, he sends him an encouraging reply: *"This incident was a form of*

[35] Al-Imdaad Article of Safar 1336, pg. 34-35, No. 8, Vol. 3, Published in Thana Bhawan

that you may really assess the religious damages done by the *Tablīghī Jamā'at.*

FIRST EXAMPLE:

Mawlana Ahmed Sa'īd Akbarabadi, a member of the *Majlis-e-Shura*, Darul 'Ulum Deoband, writes in his monthly magazine "*Burhan*", about Thanvi Sahib:

> "This one incident should bear testimony of Mawlana Thanvi's habit of ignoring and by-passing people in his relations with them. Once a disciple wrote to Mawlana that I dreamt that I was trying to recite the *Kalima-e-Tayyib* properly but every time the words of Ashraf Ali came out from my tongue instead of Muhammad ﷺ."
>
> "Evidently, the straight forward answer to this was that this is a *Kalima* of Infidelity, it is a deception of Satan, a fraud of your baser self. You should at once repent in the name of ***Allāh*** for the same."
>
> But Mawlana Thanvi closes the Chapter by saying: "You love me devotedly and this is the result and fruitful outcome of that." [34]
>
> On this incident the comments of a co-thinker are quite enough, but for the completion of the remaining portion of this event. I deem it necessary to tell that the Chapter was not closed on a dream alone, but after awakening, the acceptance of his Prophethood continued on his tongue. He has confessed it in one of his own letters to

[34] (Burhan, Feb. 1958, p/107)

Every line of this writing clarifies, that the central idea of the efforts of the *Tablīghī Jamā'at* is not to gain the good-will of ***Allāh*** ﷻ or His Messenger ﷺ, **but only to gain the good-will of Thanvi Sahib.** Again the question arises as to **who will try hard to propagate extensively the teachings and instructions of Thanvi Sahib? Nobody but the *Tablīghī Jamā'at.***

Now read a part of a circular sent by Mawlana Ilyas to the Missionary workers of Meiwat. He writes, initiating the object of his preaching: *"To achieve benefit from Mawlana Thanvi, it is essential that one should love him, and one should gain benefit from his followers, and one should read his books, one should gain knowledge from his books and learn the deeds from his followers."* [33]

From the above-narrated writings much light has been thrown on the relations between Thanvi Sahib and *Tablīghī Jamā'at*. Now as far as the question of starting a movement for propagating the teachings of Thanvi Sahib, and to gain benefits from his books, is concerned, its fatality could not be understood, till the teachings and books of Mawlana Thanvi are not examined impartially.

If in reality, the teachings and the books of Mawlana Thanvi damage the unity, integrity and the belief of the *Ummah*, then undoubtedly this endeavour of the *Tablīghī Jamā'at* is no less than a fatal attack on the *Muslim Ummah.*

A FEW SAMPLES OF THE TEACHINGS OF THANVI SAHIB

I shall quote a few examples of the teachings of Thanvi Sahib so

[33] Makateeb-e-Ilyas, pg. 138

if either is related to *Islām* then this association is qualified to be called an *Islāmic* Association. But in the above statement of Mawlana Ilyas the disturbing fact is that **in both the aspects, neither is related to *Allāh* and His Prophet ﷺ.** The teachings of Thanvi Sahib and the method of preaching of Mawlana Ilyas himself. This makes it quite clear that the real object of the *Tablīghī Jamā'at* is not to propagate the teachings of the Holy Prophet ﷺ but to propagate the teachings of Thanvi Sahib.

I have no objections as to why the *Tablīghī Jamā'at* has declared Moulana Thanvi's works as its object of preaching, because every person decides the objective according to his choice, but I do object and protest as to why the people of the *Tablīghī Jamā'at* hide their true objective, why don't they say openly that we have stood up to make the teachings of Thanvi Sahib popular among the public, those who are in agreement with the teachings of Mawlana Thanvi should accompany us.

But why deceive the public? Their aim is something else but when they contact the *Muslims* they say that we have come out to propagate the religion of ***Allāh*** ﷻ and His Messenger ﷺ. **A *Jamā'at* that begins its activities with falsehood can never be expected to do any good.**

Now read writing in this connection. The Compiler of "*Malfoozat*" writes: *"Mawlana Ilyas said that to increase relations with Hazrat Thanvi, to benefit from his blessings and simultaneously to participate in the efforts of developing the spirit, and to increase the happiness of the soul of Hazrat, one should carry out the instructions, and teachings of Hazrat and make endeavo'Urs to propagate it to other circles."* [32]

[32] Malfoozat, pg. 67

CHAPTER 2

THE AIMS AND OBJECTS OF THE TABLĪGHĪ JAMĀ'AT

This is an established fact that the decision about the desirability or undesirability of a movement and association with it depends upon its aims and objects. A movement may have dynamic, moving, effective, resources, but if its aims are undesirable, then nobody would like such an association.

Therefore in order to form a final opinion about the *Tablīghī Jamā'at*, it is necessary to observe deeply, its objects, which were in the mind of its founder.

THE REAL AIM OF THE *TABLĪGHĪ JAMĀ'AT* WAS TO PUBLICISE THE TEACHINGS OF MOULANA THANVI SAHIB

We are very grateful to Mawlana Manzoor Nomani in this respect that he has pointed out this fact in the words of the founder of the *Jamā'at*, in the book *"Malfoozaté Ilyas"*:

He writes, quoting one of his statements: *"He once said, 'Hazrat Mawlana Thanvi had done a great job, therefore it is my desire that his teachings be propagated amongst the masses and the method of preaching must be mine, so that his teaching will become popular among the public."* [31]

The structure of any missionary association has two parts, firstly teachings, and secondly the method of preaching. From these two

[31] Malfoozat, pg. 5 7

Gabriel ﷺ and Muhammad ﷺ." [30]

Only an infidel could deny the grandeur and greatness of ***Allāh***, but the method of expression, which has been adopted for this purpose "belongs to them"! (Without comparing the Prophets against ***Allāh's*** greatness, couldn't they find any other manner of expressing the Might of ***Allāh***?)

I would say, by ignoring the manner of expression and by pretending to praise ***Allāh***, the respect and honour of any person may be easily jeered at, indeed a voluminous Hamde Bari (Hyms of ***Allāh***) may be prepared on this subject.

For example, ***Allāh*** is All-Powerful to change any of his bond-servant into the shape of a swine and make him the fuel of Hell. And if in this expression one takes the name of Mawlana Ilyas, and expresses the Power of ***Allāh***, then all the followers of Mawlana Ilyas will cry out in pain. Or copying the tone of the author of *"Taqwiatul Iman"*, if anyone expresses the grandeur of ***Allāh*** in this manner that "this is the grandeur of that Emperor that within a moment by the order of 'kun', if He desires He would change all the *Tablīghī* Maulvis into black-faced monkeys", then inspite of this being 100 percent truth, will this method of expression hurt the feelings of *Tablīghī Jamā'at* or not?

It must remain explicit that I have not said these things intentionally, but by these illustrations I want to make them feel that to inflict insult to the Spirit and devotion of other people is equally painful.

At the close of this Chapter, I am once again repeating this

[30] Taqwiatul Iman, pg. 31

statement of the Sheikhul *Islām* of *Tablīghī Jamā'at*, Mawlana Hussain Ahmad, that when any Movement is related to its founder then that person will be the central figure and the effect of that person's beliefs and demeanour shall definitely influence the members of that movement.

In the previous pages the relationship of the *Tablīghī Jamā'at* with Mawlana Ilyas has been established beyond doubt, and this reality has also come to light as to who he was, what he wanted and how, while preaching and inviting people to *Islām*, he tried to surpass the Messengers and also how he encouraged the spirit of critising the Messengers amongst his devotees. After these explanations it is no more difficult to estimate the mental pattern of the *Tablīghī Jamā'at*, I cannot understand how a true *Muslim* can breathe easily in such a depressing atmosphere.

However, our work was to raise the curtain from the face of realities, which we have done. Now the judgement lies with the readers to choose their environment in order to strengthen their faith. By entering into the closet of *kājal* (black ointment) they cannot save the white screen of their hearts from being tarnished!

In other words, Prophets are superior in knowledge only. In practice quite often the followers become in par, in fact even surpass them.

Now search for yo*'Urs*elf that from Mawlana Ilyas to Mawlana Husain Ahmad and Mawlana Qasim Nanotwi, how can you rescue all of them by saying that it was a slip of the pen and that it is not their unanimous belief. The style of thinking and writing are of the same school of thought of the three 'religious leaders', and this indicates that the criticism of the Messengers of ***Allāh*** is a planned and well-considered step forward by these gentlemen.

THE EXPERTISE OF DEOBANDIS IN THE ART OF INSULTING THE PROPHETS

Do not be astonished by finding that these gentlemen are experts in the art of critising the Messengers of ***Allāh*** ﷺ. When these gentlemen want to criticise the Prophets, then instead of attacking their greatness directly, firstly these people create an imaginative environment of comparison between Messengers and ***Allāh***, and then putting the Messenger against ***Allāh*** they say anything they like without danger, as Mawlana Ilyas has adopted this very method in his letter while making criticism of Prophets. And then observe the cleverness of their pen that whenever anyone questions them for their criticism of the Apostles, they promptly redress that we have only explained the facet of the greatness, All Powerfulness and Mightiness of ***Allāh***. Where have we criticised the Prophets? eg. Maulvi Ismail Dehlvi, the leader of this art, writes, exhibiting the grandeur of ***Allah*** in his book *"Taqwiatul Iman"*:

> ***"This is the Power of that Lord, that within the twinkling of an eye, if He wants, He may create scores of Prophets, friends, genii, Angels, similar to***

Therefore, comparing the missionary workers with the Messengers in a circular letter Mawlana Ilyas writes, addressing the workers: *"If Allah does not desire to take any work, then even if the Messengers may endeavour, a particle will not move, and if the Almighty wants,* ***He may execute that work from even a feeble man like you and which may not be done by the Messengers also.***"[27]

Let me say that the object of this insolent statement, in reference to the preaching of the Prophets, concedes that Prophets could not convince and convert more than a few persons. In comparison to that, today's missionary workers may prove themselves superior and with haughtiness and pride think and say that the work which the Messengers could not do is being performed by them!

This disease alone is not enough for the destruction of the *Tablīghī Jamā'at.* And listen to this, the Spirit of moving forward an *Ummati* (Follower), in comparison to the Messengers, is not accidental that it may be deemed as a way-wardness of the pen, but indeed these people have always been moving on this track, as the Sheikhul *Islām* of Mawlana Ilyas, Mawlana Husain Ahmad Deobandi says: ***"The Apostles do not possess supremacy due to deeds, because so far as deeds are concerned some Ummatis (followers) surpass the Messengers."***[28]

And a similar view is held by the leader of this group, Moulana Qasim Nanotwi, which he has expressed in his book called *"Tahzīrun Nās"*: ***"If Prophets hold supremacy or distinction from their followers (Ummat), then it will be their knowledge only, so far as deeds are concerned, in that, often the followers surpass them explicitly and sometimes they become equivalent.***"[29]

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[27] Makateebe Ilyas, pg. 107-108

[28] "Madina" Bijnor, 1 July 1958, pg. 3, Column 3

[29] pg. 5

light of this verse that Huzoor ﷺ had passed away. The translation of this verse is: *"Muhammad is the Messenger of Allah and there were many Messengers before him."*

After the clarification of the meaning of this verse and also the time and place where it was utilised, now it is a matter to consider as to why, on the death of Mawlana Ilyas, this verse was recited again and again, when there are numerous verses on the topic of death in the Holy Qur'an.

This explains clearly ***that the status of Mawlana Ilyas, in the eyes of his followers, was not less than that of a Prophet***, that is why on his death the verse quoted above was recited which was revealed to the Holy Prophet ﷺ and the Companions of the Prophet recited it at the time when the Holy Prophet ﷺ departed from this world.

In the long period of fourteen centuries, millions of dignitaries of the *Ummah* and enlightened people of ***Allāh*** have passed away from this mortal world, but nowhere it is proved that this verse had been interpreted for the death of a greater personality. Therefore, in the light of the above-said incidents it is clear that because of an indirect claim of revelation by Mawlana Ilyas, people of the *Tablīghī Jamā'at* were so much influenced, that in their eyes the status of Mawlana Ilyas was equal to the status of the Messenger of ***Allāh***.

THE ENCOURAGEMENTS IN FINDING FAULTS WITH PROPHETS

You may not be aware that sometimes people exhibit their supremacy by finding faults with others. May I inform the followers of Mawlana Ilyas that Mawlana gave full stimulus to this art also.

On one side there is a claim of the office of apostlehood, and on the other side the concocted interpretation of the verse, thirdly, false accusation against ***Allāh***. Just consider how many sacred things were killed in cold blood with just one blow.

Let us see what effect these revelations had on Mawlana Ilyas's followers, and in this case I shall point out two incidents only.

Mawlana Abul Ḥasan Nadvi has written in his book, *"Dīni Dawat"* that once the news of the death of Mawlana Ilyas was wrongly circulated in Delhi, and on this rumour a large crowd gathered.

He writes that to deny this report the necessity of a speech was felt on this occasion. Now read the incident after that from his own pen: *"Moulana Manzoor Nomani gave an effective speech according to the occasion on the subject of 'Wa Ma Muhammad-un-Illa Rasul . . . "* [25]

And then this very verse was recited on that day on which Mawlana Ilyas actually died.

Hence Ali Mian writes that when his coffin was placed in the open field on that occasion: *"It was instructed by Sheikhul Hadith Mawlana Zakaria and Mawlana* Muḥammad *Yusuf that people should be assembled in the ground and they should be addressed: 'And what can be more effective condolence than the topic of Wa Ma Muhammadun Illa Rasul.'"* [26]

The readers must bear in mind that this verse was recited by Sayyiduna Abu Bakr Siddiq ﷺ on the departure of the Holy Prophet ﷺ from this world and he assured the Companions in the

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[25] Deeni Dawat pg. 181
[26] Deeni Dawat, pg. 186

verse was revealed to Sayyiduna Muhammad ﷺ, the Holy Prophet, but the verse and its commentary was revealed to Mawlana Ilyas. Hence, if the verse and its interpretation have been revealed by ***Allāh***, who shall be the revolting servant of ***Allāh*** that he may believe one and disbelieve the other?

Are you observing, how a stride towards the office of apostlehood has been taken, that even if a man wants to deny it, he may remain over-whelmed with the grandeur and awfulness of the manner of the statement. Approximately for fourteen hundred years this verse has been recited in the *Islāmic World*, everybody has understood that this verse has been revealed in favour of *Ummatė Muhammadi*, that you are the best *Ummah*, this is your responsibility that you should call people towards good and restrain them from adopting evil, but after fourteen centuries this fact has come to light for the first time today, that, ***Allāh*** forbid, this verse has been revealed for Mawlana Ilyas and its interpretation is that Mawlana Ilyas has appeared like a Messenger of ***Allāh*** for the sake of humanity!

May ***Allah*** protect us, for when a man has become tyrannical he performs sensational nerve-shaking, provocative deeds. It is said that Mirza Ghulam Ahmad Qadiani attempted a similar joke with a verse of the Holy Quran: ***"In the revelation of the said verse of the Qur'an, Muhammad, the Messenger of Allāh, means myself (Allāh forbid!). (meaning Mirza Qadiani)."***[24]

Think carefully, in order to revolt against the proven Tenets of *Islām* it was no less a crime for Mawlana Ilyas to claim to be similar to Prophets, using the *Qur'anic* verses to back up his argument. To crown it all he claims that ***Allāh*** has revealed it to him.

[24] Akhbarul Fazal Qadian, 15 July 1925

mind as if someone has placed stones on me weighing hundreds of pounds. I become speechless and my heart also sort of closes." [21]

On this Haji Sahib said, addressing him,

> ***"These are benedictions of apostlehood on your heart and that is that 'heaviness' which the Holy Prophet ﷺ felt at the time of Divine Revelation. Allāh wishes to extract that work from you which was taken from the Messengers."*** [22]

Now in the light of these details, according to the writing of Mawlana Abul Ḥasan Nadvi, we learn that a similar incident was repeated with Mawlana Ilyas meaning thereby that on his heart also the benedictions of apostlehood happened and he also felt (***Allāh*** Forbid!) the heaviness of Divine Revelation as was experienced by the Holy Prophet ﷺ.

Upto this point there was a silent stride towards the office of Prophethood, and now there is a claim of appearance like the Messengers of ***Allāh.*** Mawlana Ilyas claimed that the commentary and explanation of the Qur'anic verse: *"You are the best of people, evolved for mankind, enjoining good and forbidding evil."* has been explained to him *via* a dream in these terms: The author of *Malfoozatê Ilyas* writes about his claim in his book as follows: *"He said that this was revealed to him in a dream that he had been designated to people like the Prophets of **Allāh**."* [23]

La Ilaha Illalah (There is no god except ***Allāh***). ***Look at this blasphemy. Allāh*** Himself has revealed the verse quoted above and He has interpreted its comments. The only difference is that this

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[21] Sawaneh Qasmi, Book 1, pg. 258, Darul 'Ulum Deoband

[22] Sawaneh Qasmi, Book 1, pg. 256

[23] Malfoozat. Pg. 51

Prophet ﷺ moving along with you.'"[19]

One can gauge from this that if the Spirits of the Companions of the Holy Prophet ﷺ use to accompany him during childhood, then how much greater was his youth! Images of Sahaba can accompany Mawlana Ilyas everywhere, but the Prophet ﷺ is confined to his grave only?

MOVING FORWARD TOWARDS THE OFFICE OF PROPHETHOOD

It cannot be said conclusively that the office of Prophethood is his last target, but there is a distinct approach towards this office. Therefore, after this Maulvi Abul Ḥasan Nadvi has quoted that incident of Mawlana Ilyas, which is connected with the Revelation from ***Allāh***.

> *"Mawlana Ilyas used to say that when I indulged in the remembrance of **Allāh** (Zikr), I used to feel a burden on my mind. I related this to Hazrat Gangohi, who was alarmed to hear it and said: 'When Molvi Qasim Nanotwi made the same complaint to Haji Sahib, Haji Sahib (his Spiritual leader) replied that **Allāh** shall enable him to accomplish some service to Islām.'"* [20]

I do not understand why a writer of Mawlana Abul Ḥasan Nadvi's fame has by-passed the quotation of the actual incident. This was not the reply of Haji Sahib that *"**Allāh** shall take some work from you,"* but the actual incident is that when Maulvi Qasim Nanotwi had complained to Haji Sahib: *"I am entangled with troubles whenever I sit down with a Rosary. I feel so much heaviness in my*

[19] Deeni Dawat, pg. 42
[20] Deeni Dawat, pg. 45

Spiritual Guide of Mawlana Ilyas, the founder of *Tablīghī Jamā'at*. Someone enquired: *"Is it permissible to have Mīlad without the Qiyam (standing) and restricting it to correct and authentic traditions?"* He replied: *"To hold Majlis Milad in any manner is unlawful."*[18]

So far as the preaching and propagation of *Islām* is concerned, ***Allāh*** is a witness that it had always been the objective of *Mehfil-e-Mīlad*. And even today wherever a gathering assembles in the name of *Mehfil-e-Mīlad*, ***Allāh*** knows that the *Muslims* are invited towards piety and good deeds only and they are never introduced to sin or corruption. But I cannot understand this mental bankruptcy that as to why the method of preaching in vogue since 1400 years is called openly as unlawful, but the method of preaching invented in the 14th Century has been declared as the most important work!

THE INTRODUCTION OF MAWLANA ILYAS

Another central leader of *Tablīghī Jamā'at*, Mawlana Abul Ḥasan Nadvi, has written a detailed biography of Mawlana Ilyas entitled *"Mawlana Ilyas and his Religious Invitation."* (*Mawlana Ilyas Aur Unki Dīni Dāwat*) The following introductory passages have been taken from this very book. He writes of a place describing his life during early childhood: *"Ummi Bi (the maternal grandmother of Mawlana Ilyas) was very kind to Mawlana. She used to say, 'Akhtar I get the smell of the Companions of the Holy Prophet ﷺ from your body.' Sometimes patting his back lovingly, she would say: 'Why is it that I find the images of the Companions of the*

[18] Fatawa Rashidia, Vol. 2, pg. 83

there is no doubt that this is an invention of the 14th Century *Hijri*. In other words, it did not exist in the days of the Prophet ﷺ or the Sahabas. It is an addition in *Islām*. **So it is a *Bid'ah* and obviously all *Tablīghīs* are *Bid'atis***!

THE CAUSE OF BLOODSHED

It is quite clear that the present method of *Tableghi Jamā'at* is not the method of the Messengers of Allah ﷺ or the Companions of the Prophet ﷺ and that it has been invented by Mawlana Ilyas, I now wish to discuss certain principles and expect the readers of this book to make up their minds.

This is a historical fact that after the student bids farewell to formal Madressa education there are only four sources left to obtain religious knowledge, in India and other *Muslim* Countries. Religious *Madaris* for the special section, and *Mehfil-e-Meelad* for the common people, religious sermons in Mosques and religious Shrines. (*Khanqas* of the *Awliya*)

The "*Mehfil-e-Mīlad*" (the meetings for describing the life of the Holy Prophet ﷺ) as an institution has served the great cause of *Islām* as a Source of education for *Muslims*, in cities as well as in villages and they have incorporated the brain with religion on a broad scale and nobody can deny this fact.

But this is the greatest tragedy of our age that before the introduction of press and publication, literature and newly created movements, the institution of *Mehfil-e-Mīlad* which had fulfilled the requirements of teaching *Islām*, for the last past centuries and had also established a history of exemplary devotion to the Messenger of *Islām* ﷺ, was suddenly labelled by the *Molwis* of the *Tablīghī Jamā'at* as "unlawful". For reference please see the *Fatawa* (religious verdict) of Maulvi Rashid Ahmad Gangohi, the

Mawlana Ilyas, the other secret which was brought to light is that the preachers of *Tablīghī Jamā'at* want the common people generally to accept the point that the present method of *Tablīgh* is the method of the Companions of the Prophet ﷺ, and the Messengers of ***Allāh***. This is one hundred percent wrong, totally false and a shameful deception. Because if the present method of preaching adopted by the *Tablīghī Jamā'at* had been the method of Messengers and Companions, it would have been proved from the Holy *Qur'an* and *Hadith* (Prophet's ﷺ sayings). *"The method revealed in a dream"*, means that it is the work of human invention. In other words, *Tablīghī Jamā'at* is the result of Moulana Ilyas's dream!

Only that person could base any religious work on a dream, who abandons the guidance of *Qur'an* and *Hadith.*

Mawlana Ilyas himself, inspite of this "revealing dream", has connected himself with the present method of preaching. This signifies clearly that he himself had the faith in this revelation through a dream, as Maulvi Manzoor Nomani quotes him in this book, "*Malfoozat*": *"Once (Mawlana Ilyas) said, Hazrat Mawlana Thanvi accomplished a great task, therefore I desire that his knowledge should be conveyed and my own method of preaching may be introduced, in this manner his teachings will be popular among people."*[17]

This clearly means that the present method of *Tablīgh* has been formulated by Mawlana Ilyas. The leaders and the *Ulema* of the *Tablīghī Jamā'at* repeatedly say in their speeches and writings that the present method of *Tablīghī Jamā'at* has been invented by Mawlana Ilyas, he is also the founder of this *Jamā'at*. Therefore,

[17] Malfoozat, pg. 57

THE STORY OF A DREAM

The Central leader of *Tablīghī Jamā'at*, Maulvi Manzoor Nomani in his book called *"Malfoozate Mawlana Ilyas"*, writes: *"Once he said that dream is the 46th part of Prophethood (He refers to Mawlana Ilyas). Some people achieve such progress via a dream that it cannot be attained from prayer and penances, because in the dreams direct knowledge is revealed, which is a part of apostlehood then why will there be no progress?"* [13]

Uptil now the discussion was an introduction to make the mind of followers even, now listen to the primary objective. *"Again he said that nowadays, I am receiving the knowledge of realities, so try your utmost that I may get maximum sleep."*[14]

At this point the statement of the Editor of *Malfoozat* shall not be devoid of interest. He writes: *"On account of dryness my sleep was diminishing, then on the advice of the doctor and Hakim I started massaging my scalp with oil which increased the duration of my sleep."*[15]

The Editor of "*Malfoozat*" writes: *"Mawlana Ilyas said that the method of this preaching was also manifested to me during a dream."*[16]

You will realise that this statement of Mawlana Ilyas has brought to light all the hidden facts.

The first thing disclosed is that the founder of *Tablīghī Jamā'at* is

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[13] Malfoozate Mawlana Ilyas, pg. 51

[14] Malfoozate Mawlana Ilyas, pg. 51

[15] Malfooz, pg. 51

[16] Malfoozat, pg. 51

CHAPTER 1

THE INTRODUCTION OF THE TABLĪGHĪ JAMĀ'AT AND ITS FOUNDER

It is very necessary to know the mind of the founder of the association (*Jamā'at*), for finding the real motives and definite objectives of its activities, because according to practical results, the adherence of the *Jamā'at* to the thoughts and ideas of its founder is so natural that it can never be disputed.

Their Sheikhul *Islām* Mawlana Husain Ahmad of *Deoband* personally accepted this fact in a letter addressed to the *Amir* of *Jamā'at Islāmi* (*Hind*). The yardstick that he has proposed for the *Jamā'at Islāmi* shall be used to judge *"Tablīghī Jamā'at"* also.

The words of the said person are: *"When a movement is associated with a certain person, then he will naturally be the Central figure to be concentrated on and the effect of that person's beliefs and behaviour will certainly influence the members."* [12]

Bear this point in mind and then read the details of the origin of this movement and also about the founder of the *Tablīghī Jamā'at.*

It must remain clear that all the details have been extracted from the literature of *Tablīghī Jamā'at/ Deobandis.*

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[12] Maktoobate Sheiku *Islām*, Book 2, pg. 227

QUESTION

Respected 'Allama Arshadul-Qādīri,
Chief Editor 'Jame Noor' - Calcutta
As-Salāmu 'Alaykum,

I am very anxious and restless. I hope you will not mind this because of the nature of our religious service. I wish to know about the *Tablīghī Jamā'at* operating from Basti Nizamuddin, Delhi. What type of organisation is it? What is the real aim of its Missionary activities? Of what mental attitude and religious beliefs are its leaders? Can the *Ummah* expect any benefits from them? Kindly furnish a detailed, logical and convincing reply to us, the *Muslims* of Gujrat.

Yours Sincerely
Qari Ismaiel Tankarvi
(Gujrat) Ahmedbad

THE REPLY

The answer to the above query requires a lengthy explanation and I divide my answer into 8 chapters so that my reply may satisfy the mind with great clarity. Before I start answering I wish to appeal to my readers that they should read my reply with an unprejudiced mind. It is just possible that this answer may adversely clash with their already established opinion about "*Tablīghī Jamā'at*". Even then I would request that this is the very journey where the value of justice increases and one gets the chance of protecting oneself from unreal conditions. Nobody can claim that his judgement and knowledge is unchangeable. Therefore instead of casting the book aside hopelessly it should be a step forward towards reality if it is read line by line. I assure my readers that I have also in expressing my thoughts about the *Tablīghbi Jamā'at* never freed my pen from the hold of the spirit of fairplay.

May ***Allāh*** give us the courage to accept the truth.

Mawlana Mushtaq Ahmad Nizāmi, Hazrat Mawlana Abdul Wafa Fasilii, Mawlana Shah Ghulam Āsi, Hazrat Mawlana Ra'īs 'Ālam Qādīri and a Philanthropist, made this book a reality.

I sincerely pray to ***Allāh*** to reward the following people who assisted in the publication of the book - The Secretary of Madressah, Ahmed Baksh and Assistant Manager, Mawlana Irfan. It was because of these gentlemen that I could avail my spare moments for writing this book.

I cannot say anything about the usefulness of my book on this topic, because it is the reader's own right, but I shall only request them to oblige me with sending their impressions on the book. We hope to present in the near future a wonderful book and a revolutionary treaty bearing the name "*Zalzala*" (Tremor).

ARSHADUL-QĀDĪRI

World Islāmic Mission

Bradford (England)

day. If our spirit of Jihad remained intact like this, then that day is not far off when flies will hum around these shrines and we will offer prayer of thanksgiving on the desolation of these temples!"

On the last portion of this speech I could not keep up my patience and I said in an angry tone: *"Listening to the story of your deeds I feel that the Tablīghī Jamā'at is the last training centre of deception and fraud in this world. This world is passing through the last phase of its time; it is quite possible that the Camp of Dajjal is being naturally prepared by you people!"*

Hearing this reply, he was spellbound and he stood up saying: *"I was deceived. I thought you were from my school of thought, and that you were one of us!"*

THE INTENTION OF UPHOLDING THE SWORD OF THE PEN

Mentally I was already against *Tablīghī Jamā'at*. This incident awakened my religious sense of honour, even further. At the time I firmly decided to write a comprehensive book on this *Jamā'at*, therefore on reaching Jamshedpur the first thing I did was collect all the material available on this subject. I anticipated the book to be about 100 pages but as you can see it has reached about 150 pages.

The repeated insistence of Syed Burhanul Millat of the State of Jabalpur, the President of *All India Sunni Jamiatê Ulema* Bombay, Hazrat Ustazul Ulema, Sheikul Hadith Ashrafia Mubarakpur, Hazrat Sultanul Mutakallimīn Mufti Azam Kanpur ﷺ, Huzoor Mujahid-e-Millat Ra'īse A'zam Orissa ﷺ, Hazrat Allama Shah Abdul Mustafa A'zmi ﷺ, Hazrat Moulana Sayed Shah Abdul Haqq Chishtee, Mawlana Syed Muzaffar Husein Kachauchvi, Hazrat

to mislead the people about us, these very people falsified them ***by saying that they had seen them in that particular 'Urs.*** *Had they been against 'Urs and Fateha, they would not have gone there!"*

Describing the details of his deeds he said:

"In this connection we have received much co-operation from the Gaddi Nashin Pirs, who are not as adamant as the Barelvis in their religious beliefs. We presented o'Urselves in their hermitages (Khanqah) and like good believers we kissed their hands and requested them to participate in our meeting. After many visits, when they were ready, we brought them, with the display of great honour, to our congregation. With them, their disciples also attended the meeting and they got close to us, observing us according respect to their Pir. They then conveyed the message of our good beliefs to their friends and their brother followers."

"In this manner we gradually entered into strange circles without any ideological differences, to this extent that today a big portion of that circle has become part of our Jamā'at and we have changed their minds so much that they may severe relations with their Pirs, but they would not like to hear anything against the 'Tablīghī Jamā'at'!!!"

At this point his tone was changed, he said in a victorious manner:

"Mawlana you should thank ***Allah*** *that due to silent endeavo'Urs of the Tablīghī Jamā'at, now in those centres of Infidelity and Polytheism, there is no more pomp and glory of the past!* ***Milad, Fateha and other customs of polytheism are losing their charm day by***

told me that he was the *Amir* of the *Tablīghī Jamā'at*, Hyderabad. He went to Kerala to attend an *Ijtima* and was returning from there. He further said that the accompanying young man was the son of a very wealthy family who had recently joined the *Tablīghī Jamā'at*. I then sat comfortably, taking an interest in the talk. He went on to relate stories about *Tablīghī Jamā'at* and I sat silently listening. He was not aware of my impressions about the *Tablīghī Jamā'at*; hence he continued his talks without hesitation. In this connection he began describing the successful work of *Tablīghī Jamā'at*, Hyderabad. When he stopped talking, I asked him a question: *"Hyderabad is a great center of Religious Shrines, hermitages and has traditions of 'grave-worshipping', how could the Tablīghī Jamā'at obtain a permanent footing there?"*

On this query he became so cheerful as if I had accepted him as a paragon of intelligence and diplomacy, and after this he related the following story under a fit of happiness.

> *"It can be said beyond doubt that Hyderabad, from the glorious past had been a center of Polytheists. At every step there were spots of infidelity and polytheism. Ninety-eight percent of the Muslim population were involved in polytheistic customs and considered the ceremonies as Islāmic. Therefore, we had to pass through this with great intelligence and diplomacy.* ***Instead of opposing the observance of 'Urs and Fateha, we adopted this method. Wherever 'Urs was celebrated, we reached there with our Missionary delegation and preached to the Muslims to recite the Kalima and to offer prayers. By this we gained a strong foothold.*** *Our first benefit was that our voice reached a new circle of strangers. The other benefit was that when the Polytheistic Molwis wanted*

speechless for days. I was continuously thinking of what will be the religious future of the *Sunnis*? We do have the ammunition to fight a war of words but we cannot easily defend o'*Urs*elves against fraud and deceptions. Our religion does not tolerate drawing anyone to *Islām* fraudulently, or to plot and scheme our *Da'wah* practices.

From that very day this became a burning issue in my heart as to how must we save the simple-minded *Muslim* from this snare. If I had the power to caution the *Muslims*, to protect themselves from the deceptive snare of the *'Tablīghī Jamā'at'* I would have used it. The deep desire to save our *Muslim* brethren made me restless and I began to react.

"THIRD INCIDENT"

On the invitation of my friends at Trichnopoly (Madras) I travelled to South India in the year 1969. On my return journey I had to break the journey to stay at Hyderabad for a day, as it was included in my program, therefore I had to return *via* Bangalore by "Sikandrabad Mail". Unfortunately, this was that period when the Talangana Movement was in full swing. In the major part of the state, the demonstrators were involved in conflagration. The systematic life in the cities was turned topsy-turvy. My train was passing through this region during the night and it was the center of the revolutionaries, it stopped suddenly with a jerk, and all the passengers stood up spellbound. On enquiry it was found that the railway line ahead had been uprooted. We had to stop and wait there for 18 ho*'Urs* for the repair to the rails.

In the morning, descending from the train I sat under a tree and then I saw a *Molwi*-like gentleman approaching me, he had a young companion with him. He sat beside me and he wanted to know where I was coming from and what my intended destination was. During the conversation, I asked him to introduce himself. He

man automatically accepts the faith of that personality."

When *Hazratji* finished his speech and became silent, I requested him to write his instructions so that the message may reach the people at Jamshedpur. On this request *Hazratji* said in a harsh tone: *"Again you have raised a wrong question. In our Jamā'at every work is carried out through verbal instructions, without using the pen. We issue only replying letters to the workers and the devotees. The work of Tablīghī Jamā'at has expanded far and wide but for record purposes you will not find even a register here."* Saying this, *Hazratji* became busy in some other matter and I left.

A PAINFUL DESIRE

I regretted not having a tape-recorder, so that I could tape-record the voice of *Hazratji*. If I had it, then there would have been no need to write a book to introduce the *Tablīghī Jamā'at* in its real perspective. Only a tape of two inches could have exposed the greatest fraud of this Century.

Today I do not have any witness except ***Allah*** the Almighty regarding the utterances of *Hazratji*. I appeal to the readers to choose a suitable name for the *Tablīghī Jamā'at*, after a prolonged consideration. I could not find a word in the dictionary, which can give the double meaning of leadership and piracy at the same time.

And now those remaining people who will say instantly, after reading my account that it is hundred percent incorrect, baseless and a fraud from top to bottom. I would request them to use all their means to prove me wrong to their own satisfaction. I assure them that I am ever ready for any test.

After returning from the Nizamuddin Centre, *Hazratji's* instructions had such a profound effect on me that I remained

polytheists is far greater. Under these circumstances in order to spread our religion there is no other way but to deal with them in a fraudulent manner. After all, fraud is a good device to bring about a change in a man involved in Infidelity and Polygamy, it is not sinful if we use the device of fraud, if we become over zealous and if we openly state the beliefs of 'Taqwiyatul Iman' and 'Behisti Zewar', etc., then people will not allow us to enter their mosques. Therefore I warn all the Missionary workers that they should use vile means with the polytheists, meaning that if required by way of diplomacy they may take part in Mīlad and Qiyam, and in case of necessity they may even insult (The Deobandi) Ulema (Scholars). By all means they must follow them and try to bring them into the Jamā'at. Somehow or other, people may come back to our fold. Molwi Sahib, look here, I have been heading the Missionary work for twenty years in this area, I never gave air to our differences, I did simply this much, by taking people on Missionary rounds, constant penances (Chilla), and through congregations, we changed their minds and created in their hearts devotion for our dignitaries of Deoband.

I took somebody to Deoband and made him a disciple (Murīd) of Hazrat Sheikul Islām, and I referred somebody to contact Sheikhul Hadith **Muḥammad** *Zakaria for enlightenment. The thousands of people you are seeing here doing work day and night, most of them were polytheists and grave-worshippers. Under the devotion and influence of our Ulema their minds changed automatically, so much so that they have abondoned the Polytheistic customs totally. Tablīghī Jamā'at has discovered this secret that if the love of our Ulema is inculcated in a person's heart, then that*

and he wants to convey something about the Tablīghī Jamā'at of Jamshedpur to your honour." Hearing this *Hazratji* bent towards me and asked: *"What do you want to say?"* I gave a detailed report of the *Tablīghī Jamā'at* at Jamshedpur and said: *"In the beginning people were greatly influenced by the Tablīghī Jamā'at, the common people were highly impressed by their missionary activities. But since some Missionary workers expressed their faith about controversial matters like knowledge of the Unseen, Milad and Qiyam etc., many people left the Tablīghī Jamā'at, with the result that the Missionary work has been stopped in many mosques."*

I had said only this much when the face of *Hazratji* became red with anger and he cried aloud striking his hands on his knees and he began to scold me, accusing me of being an inexperienced worker of the *'Tablīghī Jamā'at'*.

> ***"When people are not aware of the method of Missionary work, why do they go out preaching? I have been preaching for the last twenty years. I have never told anybody that he should abandon Mīlad or Fateha, although people know that I belong to the same faith which was followed by the dignitaries of Deoband, <u>but it is my experience that instead of stopping people directly from these practices, it is necessary to change their mental attitude.</u> After the training and upbringing in this environment, people not only leave these practices themselves, but they become so staunch in the faith that they try to bring others to the right track."***

Hazratji said to me in a philosophical manner:

> ***"Molwi Sahib, you must understand this fully that we are a minority in this country, while the number of***

When they were convinced that I would not reveal the message to them, they said: *"Hazratji has gone to the city for Missionary work. He will return from this visit late at night."* Hearing this I remained quiet and after some time proceeded to the *Dargah Sharīf* (Shrine). Thanks to ***Allah***, that entire night was spent at the tomb of Sayyiduna Kwaja Nizamuddīn Awliya ﷺ.

The next morning when I was leaving for the Parliament building I met those two pimps again. They called me from a distance and when I reached them they greeted me and said: *"Where had you gone Molwi Sahib, Hazratji is trying to locate you since this morning. Please come along with us."* As soon as I entered inside with them the Molwis of the first day met me, and said: *"Molwi Sahib, where did you go last night'? We were worried when we did not find you."* I replied: *"I went to Dargah Sharief and passed my night there."* One of the Molwis expressing sentiments of undesirability on his face said: *"What have you been doing in that place of polytheism for the whole night?"*

"Have you joined the Jamā'at newly? At least you could have enquired from us before moving anywhere. This is Delhi and there is no scarcity of big Shows, here, and people coming out in the path of religion do not indulge in these frivolities. If even after coming here one cannot distinguish between the right and wrong, then what is the use of coming here?"

In order to change the topic I said: *"I simply went there to observe the ceremonies, and returned safe and sound."* A *Molwi* however said: *"It's all right."* Then those people led me to the auditorium of *Hazratji.*

Hazratji was distributing cakes to the commanders of his forces. As soon as he saw me he enquired: *"Who is this gentleman and where has he come from?"* A *Molwi* replied bowing his head: *"Hazrat, this is the Molwi Sahib, who has come from Jamshedpur*

they were so engrossed in infidelity and polytheistic ceremonies that they had cut off their relations with Islām. The pious leaders of the Tablīghī Jamā'at have presented before them the true Islām and got them to change their previous religious beliefs by their constant efforts and diplomacy. Now these people have been learning the religion by living day and night in the Centre. When they mature, they will be leaders of their own region."

Later on I came to know that these people have been reciting *Para-e-Am* there for several years, and the workers of the *Tablīghī Jamā'at* were using them as a showpiece in their "shop". The outsiders are shown firstly these very good deeds so that their minds may be overwhelmed with this pious operation. After sometime these people moved with me to a room and introducing the in-mates of the room, said: *"These are the most experienced and enlightened Scholars (Ulema) of 'Tablīghī Jamā'at'. They have the expertise in the art of purifying the mind. Turning the stream of thoughts towards religion is their day-to-day hobby. Please sit with them for a while. Their companionship will enlighten you."* Saying this they went out, and probably they again returned to their place where they picked up their victims or preys.

After their departure these Missionary *Molwis* accommodated me with great respect and honour. They were not aware of my being hijacked by those two pimps. They were under the impression that I had come specifically to the *Markaz* (Headquarters). When they began to enquire from me with great insistence as to what my objective was, I immediately made up my mind not to waste this golden opportunity of studying the *Tablīghī Jamā'at* internally. I replied: *"I am coming from Jamshedpur; I have to deliver a very important message from the Tablīghī Jamā'at of Jamshedpur to Hazratji."* At that time Molwi Muḥammad Yusuf was holding the office of "*Hazratji*".

make contact with Dr Sayed Mahmood for the allocation of a plot of land from Tata Steel Company of India. During this period he was holding the office of Deputy Foreign Minister. He invited me to come to Delhi, in response to my letter, along with all the relevant papers. I reached Delhi one day earlier than his appointment.

My devoted heart insisted that I should pass my first night before the Holy Audience of Mahoboob-e-Ilahi, Kwaja Nizamuddin Awliya ﷺ. Therefore, I proceeded towards Basti Nizamuddin. I noticed two men constantly watching me. It seemed to me as if they knew me and had been waiting for me. When I approached them I was surprised to see their beards and the dark spots on their foreheads. I had never seen such long beards and such dark spots on the foreheads of anyone in my entire life. (It is contrary to *Sunnah* to keep such long beards.)

They moved towards me with great politeness and impeding my way said with great humility: *"Hazrat, this is the Centre of 'Tablīghī Jamā'at' from where Islām is being propagated throughout the world. Would you please like to go inside and see how the religion is given a new life?"*

"A fairly long time has elapsed since a sincere servant of the religion planted a sapling of his Spiritualism, now it has grown fully and a large part of the World is receiving its blessing. Please have a look how they have refreshened the withered plant of Islām."

I, myself had a long desire to get the opportunity to see the workings of the *Tablīghī Jamā'at* from a close angle. I accompanied them and on entering the main gate we observed a few aged people reciting *Para-e-Am* in a *Baradari* (courtyard). Pointing towards them they said: *"These are the newly converted Muslims from the Meiwat region. The ancestors of these people were Muslims, these people also called themselves Muslims bu*

remind one of repentance in these conditions is to ask one to confess to undone sins. Mawlana, this is only one side of your cruelty, the other aspect of your religious tyranny is more horrible and shocking. Your ancestors have engulfed the Muslim Ummah in the most painful agony by using audacious and derisive language for the Holy Prophet ﷺ. This is the greatest revolutionary incident of the present century. The writers have gone to dust a long time ago, but smoke is still rising from the Muslim populace, due to the fire lit by them. Moreover what could be more surprising than the fact that you people on the one side agressively criticise the Prophet ﷺ and use insolent languages for him, and on the other side you ask the people to recite the Kalima of the same Prophet ﷺ!"

While this man was making his speech, *Mawlana* was turning bloodless with anger and fear. However, he wanted to extricate himself by saying: *"I am not a responsible 'Scholar' ('Ālim) of my Jamā'at."* (If he is not an *'Ālim*, then why does he indulge in *Tablīgh* which is a highly speciailised field?)

When he was leaving some people cried out among the crowd: *"If you have nothing to say in reply, at least let us know how much of whatever this man has said about your people is correct?"* On this question his companions were enraged and they moved forward escorting their *Mawlana* in their circle.

These queries and answers had a great effect on everyone. They realised after all, that the *Tablīghī Jamā'at* is not as good from the inside as it appears to be clean and attractive from the outside. It means there is definitely something wrong, right at the top!

ANOTHER INCIDENT

Probably it was during the year 1956, when *Madressah-e-Faizul* 'Ulum of Jamshedpur was operating under the open sky. I had to

the talk of intention has risen, then let me tell you that you too have no real intention of asking the Muslims to read the Kalima because of Zikrullah. On the contrary you do not regard the Muslim public of Mubarakpur as Muslims at all. You want them to re-read the Kalima and re-enter the fold of Islām (because you regard them as Bid'atis and Qabar-Pujaris – innovators and grave worshippers). Those who are not aware of your intentions may be satisfied with your reply but those who know your religious lineage know perfectly well that as far as you are concerned, idol worshippers in a temple are not the only Mushrikīn, on the contrary even born Muslims believing in the oneness of ***Allāh*** *(Tauhīd) and Prophethood of every Prophet and subscribing firmly to the Islāmic beliefs including Ilme Ghaib (knowledge of the Unseen bestowed to the Prophets by* ***Allāh*** *as mentioned in the Qur'an and countless Ahadith), calling out Ya Rasoolallah, observing Mīladun Nabi, 'Urs, going to tombs of Awliya Allah for spintual benefits etc. are Mushriks and Kāfirs as Abu Lahab and Abu Jahal.*

"These beliefs are not confined to Mubarakpur only but also in the entire country 99% of such 'polytheism' will be found. Now to make them 'Muslims' there is no other remedy except that you people may enter through the back-doors, and may satisfy their religious spirit by making the people recite the Kalima and think that they have conquered a Khyber of infidelity.

"Mawlana how could these boys joke with you. Up to now they are not aware of your reality. They do not know if you are their religious rivals or their friends, however by asking us to recite the Kalima you are jeering at our Faith. Through your writings you have badly wounded our spirit of devotion. Which Muslim could dare to deny the recital of the Kalima, but after charging us with infidelity and polytheism when you ask us to recite the Kalima, then it seems quite so as if someone after charging any sinless man may remind him of repentance, although to repent is not bad but to

according to your version this is a joke then why have you been joking with the local Muslims since yesterday? Have you prescribed a punishment for your own audacity?"

The voice of our companion was getting louder and louder as if he had caught a thief red-handed. Within a few minutes a large crowd of on-lookers had gathered. Somebody from the crowd enquired: *"What's going on?"* Our companion replied: *"Nothing serious, since yesterday these people have been asking Muslims of Mubarakpur to recite the Kalima but when we ask them to the same, this old man became angry. Don't they think that the Muslims of Mubarakpur are genuine Muslims? Then why are they walking the streets of Mubarakpur asking the Muslims to re-read the Kalima? Maybe they think that it is a religious right of every Muslim to read the Kalima, but when I asked this old man to exercise his right and read the Kalima, he became furious and now he is accusing me of joking with an elder. I simply want to ask him that if my requesting him to read the Kalima amounts to a joke then why has he and his companions been joking with the local Muslims here?"*

Hearing this explanation of our companion the crowd said unanimously: *"This young Molwi Sahib is right in his argument."* This enraged the *Amir-e-Jamā'at* even further. He then said: *"He is not right in his statement. Really speaking he was jeering at me. As far as the reciting of the Kalima is concerned, I have been certainly asking people to do this. I do not deny this."* Hearing the reply of the *Amir-e-Jamā'at*, another man intervened and said: *"Mawlana you are asking the people to read the Kalima and when someone asks you to do the same, why then do you regard it as a joke."* The *Amir-e-Jamā'at* replied: *"I know it is a joke because his intention is not noble. He is simply mocking me."*

The last sentence was hardly completed when an aged person moved forward and said in a challenging way: *"Mawlana, since*

The member of the *'Tablīghī Jamā'at'* replied very politely: *"This interpretation of the recitation of the Kalima is wrong which you have assumed. This recitation of the Kalima is done for the remembrance of* ***Allāh****. These people are propagating the remembrance of* ***Allāh*** *by getting the Muslims to recite the Kalima. They are not making them Muslims."*

Much of our mental anxiety was relieved by this answer but one of our companions said that he would not be satisfied without making an experience personally. He asked us "to observe his show with complete silence."

The next day the same Missionary team of Delhi passed before the *Madressah*, after making the round of the town and reciting the *Kalima*. In the evening at exactly 4 p.m. we were standing in a row awaiting them. Our companion walked about two steps forward and called for the *Amir* of the *Jamā'at*. He said: *"Mawlana would you please excuse this interruption for a few moments."* On hearing this voice the *Amir* of the *Jamā'at* looked at him and stopped there. Then our companion requested most humbly: *"Mawlana, please do not take ill, I have detained you for some work of the religion."* Listening to it the *Mawlana* with wrinkled eyebrows came forward and said in a deterring voice: *"Go on, tell me, can I be of some Islāmic service to you?"* My companion replied: *"Please recite the Kalima."* These words made the *Moulana* very furious and he replied angrily: *"Don't you feel ashamed to joke with your elders? You are only a student! Inshallah! You will learn a lesson for this audacity in this very world!"*

After saying this he was about to go when one of my companions remarked: *"You were angry for no reason. Can you tell me as to why you regard my request as a joke? You have been doing this since yesterday (asking the people to read the Kalima.) Do you not have the right to read the Kalima even as Zikrullah? And if*

THREE IMPORTANT EVENTS OF MY LIFE IN CONNECTION WITH 'TABLĪGHĪ JAMĀ'AT'

FIRST INCIDENT

It is an event of my student life, about twenty-five years back. I was alone with a few other students at the gate of *Darul* 'Ulum *Ashrafia*, Mubarakpur, when we saw a white bearded old man coming towards us. His face had the stamp of artificial sanctity; he possessed in his hand an emerald rosary. He was wearing a *Kurta* up to his ankles. He was also wearing a white waist-coat of *Kahddar*; he had all the paraphernalia to win over the hearts of the people. A few people were escorting him with folded hands, bowed heads and whispering something.

For us the youngsters, this was a totally new thing. On enquiry we were told that these were the workers of the *Tablīghī Jamā'at* who had come from Delhi to get the *Muslims* of Mubarakpur to recite the '*Kalima*' and the old white-bearded man leading them was the *Amir* of the *Jamā'at*.

We were greatly astonished to hear this. In our opinion the *Muslims* of Mubarakpur were *Muslims* since the days they were born. They were never seen striding towards any temple instead of a Mosque. We had never heard of any rumour about them becoming *Mushriks* and leaving *Islām*. Under these circumstances the talk of forcing them to recite the *Kalima* seemed absurd to us. The result of our amazement was that one of us dared to question one of the members of the *Tablīghī Jamā'at*. *"Do you people think that the Muslims of Mubarakpur are not real Muslims, therefore you have taken the pain of travelling from Delhi to here, and you are asking us to recite the Kalima?"*

> are not abandoning sinful acts and also these Polytheistic traditions, but if they are drawn into the *Jamā'at* and moved from place to place, and if the real meaning of *Kalima-e-Tayyiba* is explained to them, then people abandon these customs and sins automatically. This is our own experience, how can we ignore it". [11]

These were only hints, for getting details open the book and read it with an unprejudiced mind.

[11] "Qalami Maktoob" by Muḥammad Ashiq Elahi, Madarsa Kashiful 'Ulum, Nizamuddin Delhi

has supplied a true copy of an arrangement in his book entitled: *"Mawlana Ilyas Aur Unki Dīni Dawat."* This agreement came into force between Maulvi Muḥammad Ilyas's Private Secretary, Maulvi Ehtishamul Ḥasan and the *Sheikhul Islām* of the Government of Najd, Chief Justice 'Abdullāh Ibne Ḥasan (who is among the direct descendants of Muḥammad Ibne 'Abdul Wahab). The description of the agreement is given in these words:

> "Maulvi Ehtishamul Ḥasan has presented the objectives of *Tablīgh* in a summarised form before the Chief Justice 'Abdullāh Ibne Ḥasan. Mawlana Muḥammad Ilyas and Maulvi Ehtishamul Sahib went to his house personally. He paid great respects to them and also presented them many gifts and complied with every thing in writing and promised personally to sympathise and provide monetary aid also."[10]

(9) POLICY

Maulvi Muḥammad Yusuf, the Ex Central *Amir* of *Tablīghī Jamā'at*, and the Heir apparent son of Moulvi Muḥammad Ilyas, has declared in one of his letters the Religious Policy of the *Jamā'at* in the following words:

> **"Our Missionary work is not only the Piety of Deeds, but firstly it is a Movement of Beliefs and after that it is a movement of the Piety of Action. We have come to know this through a prolonged experience of twenty to twenty five years that the Polytheistic Customs of ceremonies like (*Moulūd-Un-Nabi, 'Urs*, etc.) People**

[10] Mawlana Ilyas Aur Unki Deeni Dawat, pg. 101

(7) FAVOUR

When the King of Najd, Shah Saud Ibne Aziz paid a visit to India, then on the 29th November *1955* the Founder Patron of the *Tablīghī Jamā'at*, Maulvi Hussain Ahmed presented a Welcome address on behalf of *Jamiate Ulama Hind* to the "Distinguished" visitor. This paragraph of the Welcome address is worthy of reading:

> "Your Majesty, specially in connection with *Hijaz Muqaddas* when the late, his exalted highness Sultan Abdul Aziz Ibne Saud had taken the victorious step (viz. The onslaught of the *Najdi* Armies to demolish the relics of the age of the Prophet ﷺ and the sacred memories of the Holy Prophet ﷺ. The armies razed to the ground the Shrines of the Companions of the Holy Prophet ﷺ and members of the Prophet's ﷺ family. The armies demolished the historical Mosques of Mecca and Madina, and massacred thousands of *Muslim* women and men in the name of Polytheism. At that time this was the only *Jamā'at* called *Jamiaté Ulama Hind*, which understood this step against European Diplomacy and regarded it as a good sign for *Hijaz Muqaddas*, and our *Jamā'at* congratulated the Sultan Marhoom". [9]

NOTE: The photographs of these heart-rending steps taken by the *Najdi* Beasts are enclosed in this book (Author).

(8) "AN AGREEMENT"

Collaboration between *Wahabis* and *Tablīghīs/ Deobandis*. The Head Patron of *'Tablīghī Jamā'at'*, Maulvi Abdul Ḥasan Ali Nadvi

[9] (Shah Saud Ka Daurae Hind - Page 38, Lala Rukh Publication, Srinagar, Kashmir)

fact a perfect description of the *Najdi* group, because indeed to shave their heads is their collective tradition. Before that, the *Khawarij* and other corrupt groups did not possess this distinction." [4]

(5) THE REASON BEHIND THEIR NAME

The founder leader of the *Tablīghī Jamā'at*, Maulvi Rashid Ahmad Gangohi states:

"The followers of Muḥammad Ibne Abdul Wahab are called 'Wahabis', their beliefs were excellent."[5]

(6)

i) In fact, clarifying and reiterating his and the beliefs of the *Deobandis*, Maulvi Manzoor Nomani, head of the *Tablīghī Jamā'at* states: *"And we also state here clearly that we are extreme 'Wahabis'"*[6]

ii) In the words of the Patron of *Tablīghī Jamā'at*, Maulvi Muḥammad Zakaria Khandhalvi: *"Maulvi Sahib, I myself am a greater Wahabi than you."* [7]

iii) In the words of the Central Directorate of *'Tablīghī Jamā'at'* Maulvi Ashraf Ali Thanwi: *"Brother, here Wahabis reside, do not bring anything for 'Fathea, Niaz', etc. here."* [8]

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[4] Al Futuhat *Islāmi*a, 268

[5] Fatawa-e-Rashidia, Vol. 1, pg. 111

[6] Sa Waneh Mawlana Muḥammad Yusuf Kandhalvi, pg. 192

[7] Sa Waneh Mawlana Muḥammad Yusuf, pg. 192

[8] Ashrafus Sa Waneh, Book 1, pg. 45

Najd, Arabia at the beginning of the 13th Century *Hijri*. Because he adhered to false ideas and untrue beliefs he therefore waged a bloody war with the *Muslims* of the *Ahle Sunnat Wa Jamā'at*. He tried to impose his ideas and false beliefs by force. He considered the wealth of the *Ahle Sunnat Wa Jamā'at* as his legitimate booty. He regarded their massacre as blessings for himself." [2]

(3) THE NAJDI GROUP

In the words of the Prophet ﷺ Sayyiduna Sharīk ibne Shahāb ﷺ narrates that the Holy Prophet ﷺ stated on one occasion:

"That in the final eras before *Qiyamah* a *Jamā'at* will appear who shall recite the *Qur'an*, but it shall not go below their throats. They will go out of the sphere of *Islām* as an arrow shoots out from the bow. Their special mark of distinction shall be the shaving of their heads, or sitting and moving in groups. They will continue appearing one after another till their last group shall appear along with Dajjal." [3]

(4) THE RATIFICATION OF THE SIGN IN THE WORDS OF THE FAMOUS HISTORIAN OF ARABIA, SAYYIDUNA ALLAMA ZAINI DAHLĀN MAKKI ﷺ

He states:

"This description of the Holy Prophet ﷺ about the distinction of the *Jamā'at* which will appear in the era near *Qiyamah* in that they will shave their heads is in

[2] Ash Shahaab as Saaqib, pg. 4
[3] Miskhaat, pg. 309

IMPLICATIONS OF THE WORDS OF THE HOLY PROPHET ﷺ

(1) THE SEDITION (FITNA) OF NAJD

Sayyiduna 'Abdullāh ibn Umar ؓ narrates that:

> "One day the Prophet ﷺ prayed to ***Allāh*** ﷻ: 'Kindly bestow blessings for us in Syria (Sham) and Yemen.' At that time a group of people from Najd were also seated. They implored: 'O Prophet of ***Allāh*** ﷺ, kindly pray for our Najd also.' But the Holy Prophet ﷺ continued once again imploring: 'O ***Allāh*** kindly bestow blessings for us in the countries of Syria and Yemen.' Again the people from Najd implored: 'O Prophet of ***Allāh*** ﷺ, kindly pray for our Najd also.'

The narrator states that probably at the third request the Holy Prophet ﷺ replied:

> *"Najd is a place of earthquakes, and sedition (fitna) and from there the horns of the Shaitān will emerge."*
> [1]

(2) THE FITNA, AS DESCRIBED BY THE PROPHET ﷺ AS A WARNING IS THE FITNA OF WAHABISM

Maulvi Husain Ahmad Sahib, the Founder Patron of the *"Tablīghī Jamā'at"* describes the appearance of Muḥammad bin Abdul Wahab as follows:

> "Muḥammad bin Abdul Wahab Najdi appeared from

[1] Bukhari

Indeed the powerful pen of ***Hazrat 'Allama Arshadul Qadari***, sees behind the curtains, and has no parallel in its unique observation, and in disclosing the hidden facts, and whose healthy *modus operandi* is a panacea for all persons in Search of Truth. After the introduction of ***"Jamaáté Islāmi"*** he now introduces a book describing a *Jamā'at* who hide behind a curtain of piety. Indeed many answers about this 'pious' group will be found in this book.

Signed:
(*Allama*) **ABDUL MANNAN A'ZMI**
Former senior lecturer at Darul 'Ulum Ashrafia
17th Jamadul Akhir (1389)

"Miracles" of the *Jamā'at*!

The arrangement for making ablution is also made by the *Jamā'at*. To quote an example. A Conference held at Lucknow, in a temporary town, where about 30 thousand people could make their ablutions within 15 minutes. (Remember the 200 toilets of Stanger?) Some money must at least be spent on this extraordinary arrangement! The question that arises is how are these Royal Expenditures met? Who provides them with money? And if there are materialistic and Humanistic resources then why are they kept as complete secrets?

The *Jamā'at* says that ***Allāh*** provides all. Indeed the Benevolence and Gifts of ***Allāh*** are truly believed by every *Muslim*, but why has the entire quota of the "Gifts of ***Allāh***" reserved for the '*Jamā'at*' only. It is, they say, the miracle of "*Hazratji*"! Yet to believe in the miracles of other Sufis is an act of Polytheism (*Shirk*).

Is it not a fact that the Anti-*Islāmic* powers, whilst creating communal riots in many parts of India also tried to paralyse the economic conditions of *Muslims*? These are the very powers that are making *Muslims* careless of their economy by the introduction of "New Asceticism" in *Islām*. The real essence of this new education is to abandon this world for the sake of ***Allāh***, to make one's time free for religion, to become careless about the family and children, to go for Penances (*Chilla*) with the congregation, whose result may be dangerous and this danger increases more when we see that those people who are bloodthirsty enemies of *Muslims*, are performing jobs in the congregation of these people. They erect the tents and serve food to the people! Why?

Unfortunately in this *Jamā'at* the reply to such a question is nothing but a mysterious silence, and similarly this mysterious silence is maintained even in the literature of this '*Jamā'at*'.

once again. When they returned they were stunned to find thousands of grain bags where only a few minutes earlier nothing could be seen. This is what they claim! Surprising! If the same miracle is attributed to the tomb of Sayyiduna Khwaja Nizamuddin Awliya ﷺ it becomes *Shirk* in the eyes of the *Tablīghīs* and yet it is readily accepted when it is claimed that *Hazratji* performed this miracle.

The actual fact is that until the Hermitage of Sayyiduna Khwaja Nizāmuddin Awliya ﷺ does not become empty, the *Basti Nizamuddin* (Headquarters of *Tablīghī Jamā'at*) can never be established!

It must be remembered that this resourceless *Jamā'at* of the *"Selected people of **Allāh**"* holds such a massive (*Salāt*) Conference after every third or sixth month in any Province of India that it has a congregation of 30 to 40 thousand people. (Naturally dwindling now)

For such a big conference there is neither any propaganda nor any publicity. Not a single bit of advertisement appears in any newspaper and yet hundreds of tents are fixed and there is a reasonable supply of food. They provide bus service to people coming from distant places. It seems that a temporary town is launched. The organisation of *Tablīghī Jamā'at* may object that the *Jamā'at* makes no arrangements for food provisions, only temporary shops are set up and the participants receive food on payments. All the record of this *Jamā'at* is kept secret, hence there is no possibility of any written proof, but we have heard it from the tongues of the participants, that even in the days of inflation the market rate for food in the Conference was so low that a single person could fill his belly by merely spending four or five rupees. How this is done is not known. It may be through the competence of the "Economic Experts" of this *Jamā'at* or the traditional

Tablīgh among non-*Muslims*.

Thousands of unbelievable incidents are narrated during their *I'jtima* or *Jors*. Exaggerated miracles are attributed to the *Jamā'at* and their *Ulema*. May we question this point that why is it that when these very miracles, when attributed to other Saints of *Islām*, become *Kufr*, *Shirk* and *Bid'ah*. Yet the same miracles if "performed" by *Tablīghī* "*Moulanas*" suddenly become *Islām* and an undeniable fact?

After all, these are the very people (the *Tablīghī Jamā'at*) whose lives have been spent in digging the graves of our ancestors and rejecting and refuting the miracles of *Awliya* ***Allāh*** (Saints). But these are the very miracles, which become Polytheism and infidelity if attributed to Hazrat Gharīb Nawāz ﷺ of Ajmer and Sayyiduna Ghawthul Azam Dastagir ﷺ of Baghdad. Yet if that very miracle is attributed to a personality of the *Tablīghī* Circle (possibly one of the "*Hazratjis*") it becomes part of *Iman*, even if all the *Tablīghī* travelling expenses are paid for by dividends from Insurance Companies and Bank interest.

Behind all the manifestations of 'Missionary Work' there is some magical scene of the workings of unseen powers. At the center of *Basti Nizamuddin* (Headquarters of the *Tablīghī Jamā'at*) hundreds of people come and go daily, taking food, and Missionary teams are being sent out.

How are these expenses met? Who provides for them? It is said: "***Allāh*** *bestows upon the Tablīghī Jamā'at*". Perhaps you are not aware of this that even the Government is baffled. For many times the C.I.D. had come to investigate and a certain *Hazratji* gave them the keys of the warehouses. They found nothing. They were surprised and returned to *Hazratji*, who asked them to observe

FOREWORD

The Movement of *Tablīghī Jamā'at* appeared on the horizon of India like a storm. Its popularity is due to its attractive slogan: *"Kalima and Namāz (Prayer)"*. It is also to the untiring efforts of its workers. The illiterate and uninformed *Muslims*, eager to repent from their sins, are being promised green gardens by the *Tablīghī Jamā'at*. They are told that if they adopt the *Jamā'at's* ways there status will be raised above the status of the *Muslim* public. They are under the impression that through this movement they be cleansed of sins and will instantly reach Paradise and "*Hoors*" (Virgins of Paradise) will receive them at the gates.

The truth has now been realised that the *Wahabi* Movement in India was bred and n'*Urs*ed by British Power. Documentary proof of this evidence is found in the book ***"Mukalamatus-Sadrain"*** in which Moulana Shabir Ahmed Osmani has revealed that *Tablīghī Jamā'at* was launched with the financial assistance of the British. Many workers of *Tablīghī Jamā'at* are sincere, but their sincerity is misdirected, alas!

It is claimed that the success of *Tablīghī Jamā'at* is the miracle of its founder! They claim to be ***Allāh's*** chosen men who are reviving *Islām*, and doing the very *Tablīgh* work done by the Prophet ﷺ and the *Sahaba*. But History bears testimony that no *Sahabi* undertook *Tablīgh* work amongst the *Muslims*. After demise of the Holy Prophet ﷺ the *Sahaba* went to different parts of the globe carrying out *Da'wah* work amongst non-*Muslims* who had not received the Message of *Islām*. But these people have introduced a new *Bid'ah* in *Islām*, viz. to propagate the *Kalima* to those people who have already received the Message of *Islām*. They never propagate *Islām* to non-*Muslims*. We should be doing *Talīm* among *Muslims* and

superficial and sometimes superficially quite dangerous for the individuals concerned.

As we have seen, the ludicrous claim is made that the programme of the *Tablīghī Jamā'at* comprises in every respect the way followed by the Prophet ﷺ and his Companions, in their establishment of *Islām*. In fact, the opposite is true. From its inception, the programme of the *Tablīghī Jamā'at* was designed, while giving the appearance of *Islāmic* activity, to leave in place the very *Kāfir* forces whose explicit intention was precisely the prevention of the establishment of *Islām* in any real way.

In my humble opinion, I urge all *Muslims* who are in search of the truth to read this book and protect himself or herself from falling prey to the false pretences of the *Tablīghī Jamā'at* and *Deobandi Molvis*.

We also make *Du'as* for the *Marhoum* author, *'Allama Muḥammad Arshadul-Qādiri* رحمه الله that Almighty ***Allāh*** ﷻ fill his *Qabr* with *Nur* and grant him higher stations in *Jannah* for his immense services to the *Ahle Sunnat wa Jamāt*. Amongst the masterpieces of *'Allama Arshad al-Qādiri* رحمه الله is this present book "***Tablīghī Jamāt***". The English translation of this book was printed for the first time in 1987 by the *World Islāmic Mission* (South Africa) under the banner of the *Imam Ahmad Raza Academy* (South Africa). He has written numerous other books and each one was a magnum opus. We have in the recent past also published a book entitled, ***"A Call to Justice"*** (***"Dāwate Insāf"*** - *Urdu*) by the late *'Allama Muḥammad Arshadul-Qādiri* رحمه الله, which tackled the *Deobandi* issue. I urge our readers to also study this valuable research. *'Allama's* demise is a sad loss to the *Sunni* World. I pray that Almighty ***Allāh*** ﷻ protect the *Imān* of every *Muslim* and bless their hearts and souls with love, honour, and *Adab* for His ***Beloved Ḥabīb, Sayyiduna wa Mawlanā Muḥammad*** ﷺ, and all the *Awliya* and *Swaliḥīn*. **ĀMĪN**.

Shaykh 'Abd al-Hādī al-Qādirī Radāwī
President: **Imām Aḥmad Rīḍā Academy. Durban. South Africa**

towards the *Kuffār* and the efforts of the Prophet ﷺ and the Companions ﷺ were devoted to conveying *Islām* to them (*Kuffar*). Even when they visit the African townships, their only aim is to "convert" the poorer African *Muslims* (who have already reverted to *Islām*) to their brand of *Islām*. In fact, they do not even pass the message of *Islām* to the non-*Muslims* in the townships.

If the leaders of the *Tablīghī Jamā'at* are sincere, let them hold their next annual gathering on the East bank of Jordan and let them cross the river and march to *Al-Quds* and liberate it from Jewish/Zionist occupation. They would not! The *Jamā'at* is only interested in increasing its number and wasting the energy of thousand and thousand of *Muslims*.

When the *Tablīghī Jamā'at* is asked about their complete indifference to the dominance of the *Kuffār*, they say *"We are not yet strong enough to do anything yet."* Yet, they boast of the large numbers that attend their *Ijtima's*. The *Qur'an* says that if you are a hundred, steadfast, you will overcome two hundred and if there are a thousand of you, you will overcome two thousand by ***Allāh***'s permission *(Surah al-Anfal: 65-6)*. The *Tablīghī Jamā'at's* lack of strength cannot be considered as a valid excuse.

And speaking about the mass *Nikahs* that take place at the *Ijtimas*, which is by the way, a meeting place of the rich upper class, the grooms are immediately shoved off to sleep in some mosque for 40 days. And after 40 days, these "spiritually enlightened" individuals qualify as *Molvis*!

The members of *Tablīghī Jamā'at* have become extremely unpopular with many communities of *Muslims* throughout the world and even in South Africa. However, many continue to tolerate them. In fact, what they do, in the manner of Christian evangelists, is to play on the guilt of insecure people and then offer them an emotional environment in which they can redeem themselves and find others in a similar plight who are ready for the same treatment. Such "conversions" are frequently very

which is opposed to *Islām* in every way and which is openly dedicated to the suppression of true *Islām* wherever it emerges.

Uninvited, they take over the local mosques for days at a time, sleeping and eating in them and imposing their own programme in complete disregard of the actual needs and on-going organisation of the community concerned.

They also cause great offence to *Muslims* in the way that they disrupt the worship in the mosques they visit by they announcements immediately after the *Fard* prayers and their offensive recruitment drives. As a result of which is to keep away from the mosque many people who would normally be present. They encourage and force poorer ignorant *Muslims* to leave their family and places of work for 3, 10, 20, 40, etc. days and go out for *Ghast*, while they themselves, belonging to the upper strata in society have accumulate enough wealth to live comfortable lives. We often hear their women-folk, of co'*Urs*e, after being brainwashed by their husbands, as saying *"**Allāh** will give us Jannat for allowing our husbands to go in the path of **Allāh**."*

They always treat those not in the *Jamā'at* as inferior beings in need of guidance. They often repeat the same speeches regardless of the people that they are speaking to. Much of their activity is based on having a bad opinion of *Muslims*, something in fact forbidden by Allah and completely contrary to the Messenger ﷺ, who, as we know, refused to listen to anything that would give him a bad opinion of any of the *Muslims*. In *"Teachings of Islām"* they condemn all *Muslims* as only being involved in vice and sinning. Besides, 99.9% of their devotees in South Africa belong to the Gujerati community and look down upon other ethnic groups!

They address their message solely to *Muslims*, the vast majority of whom are as knowledgeable or more knowledgeable than they themselves are, ignoring the *Kāfir* populations among whom they move, who actually are the people to whom the message should be directed. ***Allāh's*** words are frequently, and sometimes specifically, directed

If one reads through their five point action plan which the author of *"Teachings of Islām"* says that one must put into practice and *"will automatically ensure the growth and expansion of Islām in its true form."* He claims that this is the Prophetic method and was followed by their ancestors and early *Muslims*. If one looks deeply, this five point action plan meets the complete approval of the enemies of *Islām*, since there is no mention anywhere of anything which might even slightly inconvenience a *Kāfir* government. How different this is from the actual practice of the Prophet ﷺ! The British Weekly, *"The Economist"*, the mouthpiece of the *Kuffār*, in its article entitled *"The Other Side of Islām"* pays glowing tribute to the *Tablīghī Jamā'at*, saying, *"So long as such movements exist, and attract millions of Muslims, essential Islām remains alive and well."* Even the *Kāfir* authorities positively welcome what is happening, as they clearly do in the case of the *Tablīghī Jamā'at*, because they know that other than the true *Islām* is being propagated.

Their brand of true *Islām* only centres around *Ijtima, Ghust, Chilla* and *Kitāb* reading. To them, *Moulūd, 'Urs* Celebrations, *Esāle Sawāb*, the Recitation of *Salāms*, visiting of the *Mazārs* of *Awliya Allāh*, etc. are all *Shirk* and *Bid'at*.

The *Tablīghī Jamā'at* moves freely in *Kufār* countries in Europe and the rest of the world, while other *Muslims* are being imprisoned, tortured, and killed on a daily basis. In Israel, under Zionist control, the *Jamā'at* is allowed free access to any part to do *"Allāh's Work"* while Palestinian men, women and children, who are opposing Zionist rule, are tortured and killed.

The *Jamā'at* has also flourished under the puppet governments of *Muslim* countries who rule in the name of they *Kāfir* paymasters (Israel, America, Britain, France, etc.) - thousands of well-behaved, submissive *Muslims* praying in their mosques, quite content to live under a system

PREFACE

All Praises is due to *Allāh* Almighty ﷻ, choicest *Salāms* and Salutations upon His Beloved Ḥabīb, Sayyidunā Muḥammadur-Rasūlullāh ﷺ, his noble family, the illustrious *Saḥābah* and distinguished *Awliya*.

The movement of *Tablīghī Jamā'at* is being utilised by the enemies of *Islām* as an effective instrument in their struggle to prevent the emergence of a true *Islāmic* movement in Europe and elsewhere in the world. Therefore, it is incumbent on all *Muslims* to disown it and discourage its activity in every way. The British were continually looking for ways of infiltrating and subverting *Islām*. They kept, through their comprehensive spy network, a very careful eye, on any new *Muslim* group and movement. The *Tablīghī Jamā'at* was set up under the British Rule in India. After closely watching the *Jamā'at* for some time, the British realised that here was exactly what they were looking for, a movement that totally absorbed the energy of its members and yet did not threaten British domination in any way as the doctrine of *Jihad* was totally absent in this movement. They saw that instead of the *Jamā'at's* directing their energies outwardly towards their legitimate *Kāfir* enemies, was now directed inwardly towards the rest of the *Muslims*. Therefore, it was a group that was allowed to flourish. This news was spread to other interested parties.

The book that is held by many among the *Tablīghī Jamā'at* to be as important as the study of the *Qur'an* itself is the *"Teachings of Islām."* In *"Teachings of Islām"* the *Jamā'at* says that there is *"NO WAY to gain honour, happiness, peace and tranquillity in this life OTHER THAN to adopt and firmly hold on to the work and system of Tabligh."* This statement shows that the *Tablīghī Jamā'at* wants to be an exclusive sect of *Muslims*, which excludes all other *Muslims* who do not follow its peculiar definition of what it means to convey the message of *Islām*.

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The book is dedicated to

Shaykh Muḥiyuddin Sāhib Shahīd
who became the first victim
in South Africa to be
brutally ***murdered***
by the notorious
Tablīghī Jamā'at
in Azaadville
South Africa
whilst in
a state
of
Zikr.

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(ALAIHIR RAHMAH)

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